

A CLOUD OF WITNESSES

MOST MEN AT THE HEAD
OF GREAT MOVEMENTS
ARE CHRISTIAN MEN

Gladstone

KINGS, PRESIDENTS,
POETS, SCIENTISTS, PHILOSOPHERS,
ARTISTS, AUTHORS, EDUCATORS,
GOVERNORS OF STATES,
SENATORS, CONGRESSMEN,
HISTORIANS, SOLDIERS,
REFORMERS, PHILANTHROPISTS,
DIPLOMATS, PARLIAMENTARIANS,
LAWYERS, PHYSICIANS, JOURNALISTS,
LEADERS OF GREAT MOVEMENTS AND THE
REPRESENTATIVE MEN OF TWO CONTINENTS.



LIBRARY
OF THE
UNIVERSITY OF CALIFORNIA.

GIFT OF

Stephen A. Northrop

Class 26

Benj. J. Wheeler.

To

President

Benjamin Ide Wheeler

With High Regards of

The Author,

Stephen A. Northrop.

Oct. 17, 1902.

See page 498; also
Half-tone illustration, preceding
page 361. —



THE HOLY SCRIPTURES: THE CENTER OF ATTRACTION.

The central figure holds aloft an open Bible. Around about are Authors, Artists, Poets, Scientists, Philosophers and Statesmen who are enlightened by the truth which shines from the sacred page. This picture, from Wilhelm von Kaulbach's famous painting, illustrates in miniature A CLOUD OF WITNESSES.

A CLOUD OF WITNESSES.

THE GREATEST MEN IN THE WORLD FOR
CHRIST AND THE BOOK.

AN EXHAUSTIVE AND UNPRECEDENTED CONSENSUS OF BIOGRAPHIC
AND AUTOGRAPHIC OPINIONS RESPECTING THE AUTHOR
OF CHRISTIANITY AND THE BIBLE. FROM OVER ONE
THOUSAND ILLUSTRIOUS PERSONAGES OUT-
SIDE THE CLERICAL PROFESSION.

KINGS, PRESIDENTS, SENATORS, CONGRESSMEN, PARLIAMENTARIANS, DIPLOMATS,
PHILOSOPHERS, SCIENTISTS, POETS, AUTHORS, HISTORIANS, ARTISTS, PHIL-
ANTHROPISTS, REFORMERS, EDUCATORS, LAWYERS, PHYSICIANS, SOL-
DIERS, JOURNALISTS, FINANCIERS, GOVERNORS OF STATES,
LEADERS OF GREAT MOVEMENTS, AND THE ACKNOWLEDGED REPRESENTATIVE MEN OF THE OLD
WORLD AND THE NEW

BY

STEPHEN ABBOTT NORTHROP, D.D., LL.D.

Great Authorities are great arguments.—*Daniel Webster.*

No sadder proof can be given a man of his own littleness than disbelief in great men.—*Carlyle.*

Why may not laymen instruct in the general principles of Christianity as well as ecclesiastics?—*Judge Story.*

Is the glory of Heaven to be sung only by gentlemen in black coats? Must the truth be only spoken in gown and surplice? Commend me to the preacher without orders?—*Thackeray.*

Fifth Edition—Illustrated.



THE CHRISTIAN EVIDENCE PUBLISHING CO.,
KANSAS CITY, U. S. A.

BR50
N64

Entered according to Act of Congress, by
STEPHEN ABBOTT NORTHROP,
In the Office of the Librarian of Congress at Washington.
ALL RIGHTS RESERVED.
ENTERED AT STATIONERS' HALL.

TO
DEAR ONES
TRIED AND TRUE:

A CHRISTIAN FATHER,
A LOVING COMPANION,
A DEVOTED DAUGHTER,

I DEDICATE THIS BOOK.



To Father first, because he, with my sainted Mother, laid the right foundation in my youthful heart through prayers, tears, precepts, and sacrifices.



To Wife next, because her wise counsel, cheering word, and helpful presence have been my daily inspiration during the anxious years of a laborious professional career.



To Daughter last, because her gleeful voice, affectionate nature, and winsome spirit have been my sweet delight at closing day and returning morn.



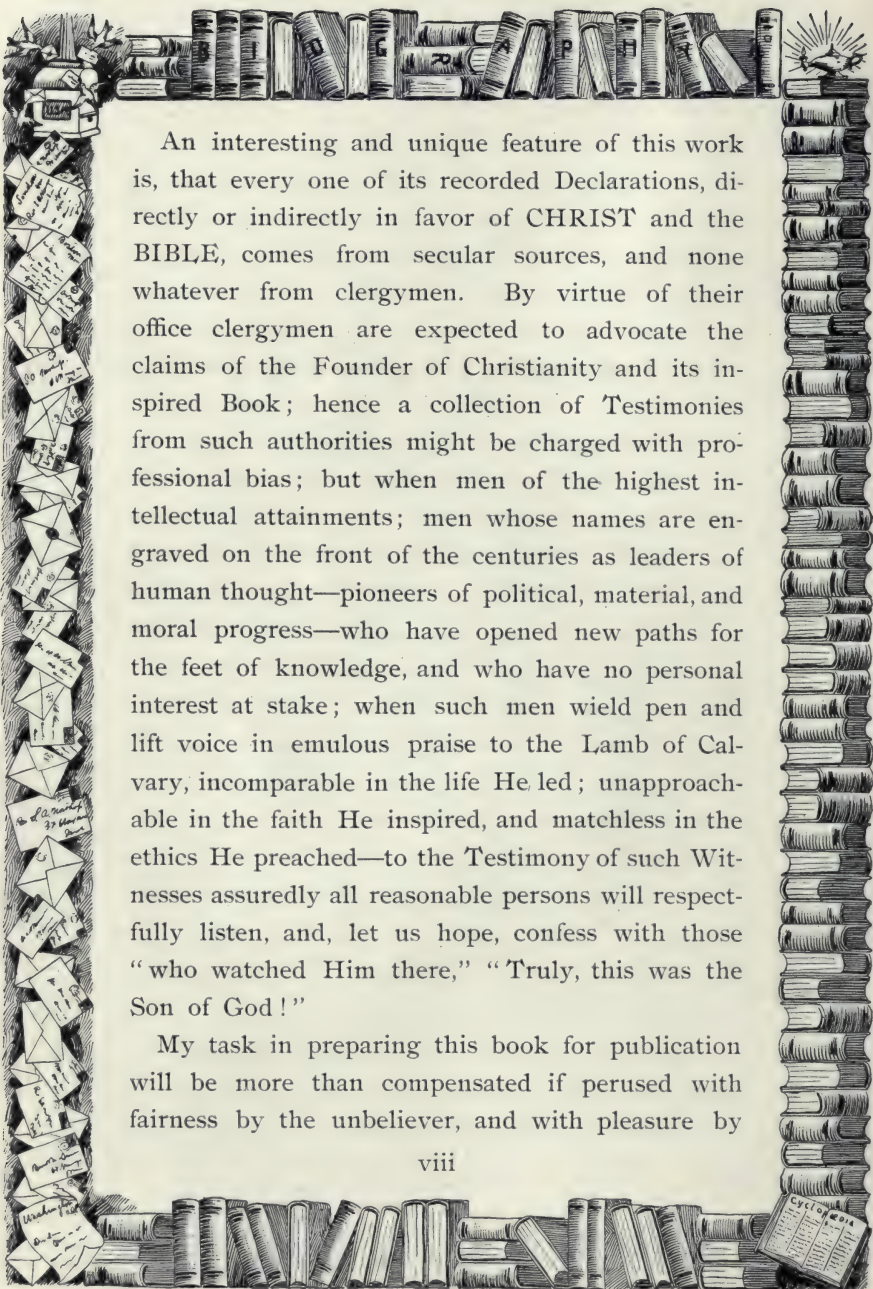


For Christ ^{and} His Book,
Stephen A. Northrop.

A decorative border surrounds the text. The top and bottom edges are composed of a row of books. The left and right edges are composed of a vertical stack of books. On the left side, there are also several small, handwritten letters or cards. The right side features a small illustration of a sunburst or starburst at the top right corner.

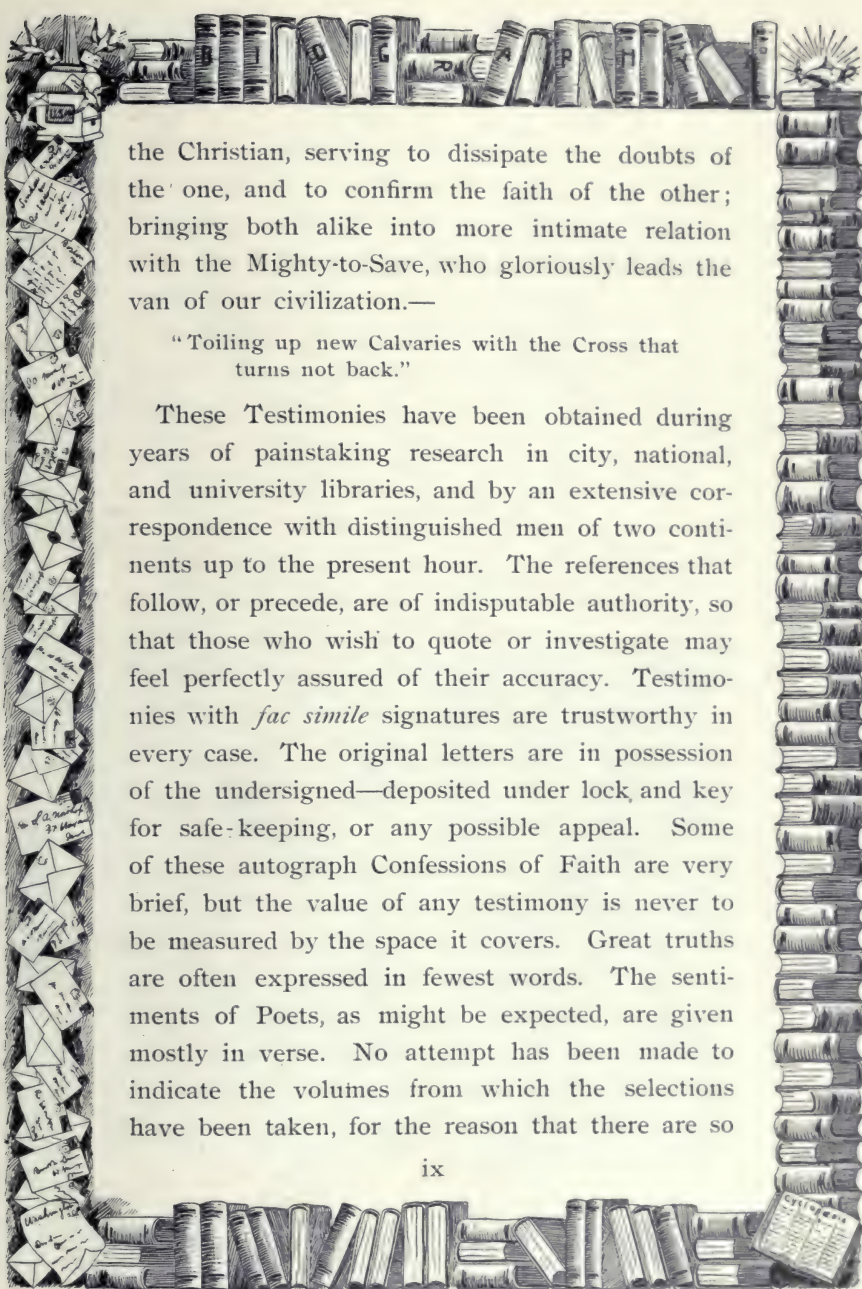
INTRODUCTORY.

AN IMPRESSION prevails among a certain class, either through willful prejudice or superficial knowledge, that our great thinkers and representative men are not in open sympathy with the religion of the Bible; that Christianity is only for the weak, the young, and the ignorant; and that its champions outside the pulpit, the Christian press, and theological circles are few and far between. These pages are a bold and exhaustive refutation to such opinions. Master minds in the first rank of statesmanship and scholarship appear in evidence that the very reverse is true: that the wisest, the bravest, and the profoundest are the stanch friends of the Cross and the Word. Indeed, since the birth of Christ the Wise Men of the world, best qualified to detect error and imposture, have laid at His feet the richest gifts of their genius.

A decorative border surrounds the text. The top and bottom edges are lined with a row of books. The left and right edges are lined with a vertical stack of books. On the left side, there are several small, folded pieces of paper or envelopes, some with handwritten text. On the right side, there is a small illustration of a sunburst or starburst at the top right corner.

An interesting and unique feature of this work is, that every one of its recorded Declarations, directly or indirectly in favor of CHRIST and the BIBLE, comes from secular sources, and none whatever from clergymen. By virtue of their office clergymen are expected to advocate the claims of the Founder of Christianity and its inspired Book; hence a collection of Testimonies from such authorities might be charged with professional bias; but when men of the highest intellectual attainments; men whose names are engraved on the front of the centuries as leaders of human thought—pioneers of political, material, and moral progress—who have opened new paths for the feet of knowledge, and who have no personal interest at stake; when such men wield pen and lift voice in emulous praise to the Lamb of Calvary, incomparable in the life He led; unapproachable in the faith He inspired, and matchless in the ethics He preached—to the Testimony of such Witnesses assuredly all reasonable persons will respectfully listen, and, let us hope, confess with those “who watched Him there,” “Truly, this was the Son of God!”

My task in preparing this book for publication will be more than compensated if perused with fairness by the unbeliever, and with pleasure by



the Christian, serving to dissipate the doubts of the one, and to confirm the faith of the other; bringing both alike into more intimate relation with the Mighty-to-Save, who gloriously leads the van of our civilization.—

“Toiling up new Calvaries with the Cross that turns not back.”

These Testimonies have been obtained during years of painstaking research in city, national, and university libraries, and by an extensive correspondence with distinguished men of two continents up to the present hour. The references that follow, or precede, are of indisputable authority, so that those who wish to quote or investigate may feel perfectly assured of their accuracy. Testimonies with *fac simile* signatures are trustworthy in every case. The original letters are in possession of the undersigned—deposited under lock and key for safe-keeping, or any possible appeal. Some of these autograph Confessions of Faith are very brief, but the value of any testimony is never to be measured by the space it covers. Great truths are often expressed in fewest words. The sentiments of Poets, as might be expected, are given mostly in verse. No attempt has been made to indicate the volumes from which the selections have been taken, for the reason that there are so

many different editions that no satisfactory system of reference could be fixed upon. Most of the quotations, however, may be readily found in any of the authorized works of these writers.

My hearty thanks are due the many Publishers and Authors for the use of valuable extracts from their books, and also to those who have courteously furnished, at my solicitation, their autograph Testimonies. Friends and strangers, here and there, have kindly offered many timely hints and good cheer.

May this volume inspire more devout reverence for, and deeper study of, the Bible, "the God of books," the safest one to trust in this life, and the only one to pillow our heads upon in death. "Search the Scriptures," for they are their own best proof. So too with Revelation's Saviour! He Himself is His own strongest evidence: "I am One that bear witness of Myself!" "Behold my hands and feet, handle Me and see!" Christ is God, and Christ is Man! He is Emanuel—GOD WITH US. He is the one unique, colossal Figure of all time. His enthronement will be universal. The magnetism of the uplifted Cross and the revealed Word will draw all nations into one bond of Christian Unity, Human Liberty, and Fraternity!

Finally, the verdict of the impartial reader must

x

many different editions that no satisfactory system of reference could be fixed upon. Most of the quotations, however, may be readily found in any of the authorized works of these writers.

My hearty thanks are due the many Publishers and Authors for the use of valuable extracts from their books, and also to those who have courteously furnished, at my solicitation, their autograph Testimonies. Friends and strangers, here and there, have kindly offered many timely hints and good cheer.

May this volume inspire more devout reverence for, and deeper study of, the Bible, "the God of books," the safest one to trust in this life, and the only one to pillow our heads upon in death. "Search the Scriptures," for they are their own best proof. So too with Revelation's Saviour! He Himself is His own strongest evidence: "I am One that bear witness of Myself!" "Behold my hands and feet, handle Me and see!" Christ is God, and Christ is Man! He is Emanuel—GOD WITH US. He is the one unique, colossal Figure of all time. His enthronement will be universal. The magnetism of the uplifted Cross and the revealed Word will draw all nations into one bond of Christian Unity, Human Liberty, and Fraternity!

Finally, the verdict of the impartial reader must

x

many different editions that no satisfactory system of reference could be fixed upon. Most of the quotations, however, may be readily found in any of the authorized works of these writers.

My hearty thanks are due the many Publishers and Authors for the use of valuable extracts from their books, and also to those who have courteously furnished, at my solicitation, their autograph Testimonies. Friends and strangers, here and there, have kindly offered many timely hints and good cheer.

May this volume inspire more devout reverence for, and deeper study of, the Bible, "the God of books," the safest one to trust in this life, and the only one to pillow our heads upon in death. "Search the Scriptures," for they are their own best proof. So too with Revelation's Saviour! He Himself is His own strongest evidence: "I am One that bear witness of Myself!" "Behold my hands and feet, handle Me and see!" Christ is God, and Christ is Man! He is Emanuel—GOD WITH US. He is the one unique, colossal Figure of all time. His enthronement will be universal. The magnetism of the uplifted Cross and the revealed Word will draw all nations into one bond of Christian Unity, Human Liberty, and Fraternity!

Finally, the verdict of the impartial reader must

x

many different editions that no satisfactory system of reference could be fixed upon. Most of the quotations, however, may be readily found in any of the authorized works of these writers.

My hearty thanks are due the many Publishers and Authors for the use of valuable extracts from their books, and also to those who have courteously furnished, at my solicitation, their autograph Testimonies. Friends and strangers, here and there, have kindly offered many timely hints and good cheer.

May this volume inspire more devout reverence for, and deeper study of, the Bible, "the God of books," the safest one to trust in this life, and the only one to pillow our heads upon in death. "Search the Scriptures," for they are their own best proof. So too with Revelation's Saviour! He Himself is His own strongest evidence: "I am One that bear witness of Myself!" "Behold my hands and feet, handle Me and see!" Christ is God, and Christ is Man! He is Emanuel—GOD WITH US. He is the one unique, colossal Figure of all time. His enthronement will be universal. The magnetism of the uplifted Cross and the revealed Word will draw all nations into one bond of Christian Unity, Human Liberty, and Fraternity!

Finally, the verdict of the impartial reader must

x

be: Surely, no man among the wise and great of earth is, at heart, a skeptic. And as the long procession of the most illustrious men Christendom has ever produced passes before the eye, we may exultingly exclaim, as in good old Apostolic days: "We also are compassed about with so great a Cloud of Witnesses."

"How beautiful is genius when combined
With holiness! Oh, how divinely sweet
The tones of the harp whose chords are touched
By the soft hand of Piety, there vibrating
With sweet music in the ear of God."

STEPHEN A. NORTHROP.





THE ADORATION OF THE WISE MEN.

SHE had kept all things in the least affecting the little One, and pondered them in her heart. And they fell down and worshiped Him. Then they arose, and, returning to the camels, brought gifts of gold, frankincense and myrrh, and laid them before the Child, abating nothing of their worshipful speeches. And this was the Saviour they had come so far to find.—*General Lew Wallace in "Ben Hur."*

SCIENTIFIC men have not been slow in their testimony to Christ. When Jesus was born in Bethlehem the first who came to Him were poor peasants, but the next were the scientific men of the age, traveling from afar, who had seen the star in the East. Not the priests of Jerusalem, but the astronomers—wise men, came with their precious gifts. That was only the commencement of a long line of distinguished men who have brought homage to Christ in one way or another—*John Hall Gladstone, F. R. S.*

THE OPENING ARGUMENT.

The Argument of this book is that the Famous Men of Christendom are firm believers in CHRIST and the BIBLE, and they have so declared themselves in clear and emphatic terms. We here deploy twenty chosen men of commanding name and weighty utterance to sustain the position thus taken.

MOST men at the head of great movements are Christian men.—WILLIAM E. GLADSTONE.

Christianity has been embraced by the wisest, purest, strongest, and noblest men in the world.—THOMAS HUGHES.

The Christian religion is no longer the badge of weaklings and enthusiasts, but of distinction, enforcing respect.—WILLIAM MCKINLEY.

My faith is, though a great man may, by a rare possibility, be an infidel, an intellect of the highest order must build on Christianity.—THOMAS DE QUINCEY.

This admirable author (Shakespeare), as well as the best and greatest men in all ages and of all nations, seems to have had his mind thoroughly seasoned with religion.—STEELE AND ADDISON.

The loftiest intellects since the advent of Christianity have had faith, a practical faith, in the doctrines of the Gospel : . . . Descartes and Newton, Liebnitz and Pascal, Racine and Corneille, Charlemagne and Louis XIV.—NAPOLEON.

As to the Christian religion, besides the strong evidence which we have for it, there is a balance in its favor for the number of great men who have been convinced of its truth

THE OPENING ARGUMENT.

after a serious consideration of the question.—SAMUEL JOHNSON.

They can no longer assert, that piety is confined to men of little minds when they behold the highest degree of it in a geometrician (Pascal) of the first rank, the most acute metaphysician, and the most penetrating mind that ever existed.—PIERRE BAYLE.

The books of Moses, no monument, either historical or astronomical, has yet been able to prove false; but with them, on the contrary, agree, in the most remarkable manner, the results obtained by the most learned philosophers and profoundest geometricians.—ADRIANO BALBI.

In Eulogy of Daniel Webster: And beyond all this he died in the faith of the Christian—humble, but hopeful—adding another to the long list of eminent men who have searched the Gospel of Jesus Christ, and have found it to be the word and the will of God.—LEWIS CASS.

It is no slight testimonial, both to the merit and worth of Christianity, that in all ages since its promulgation the great mass of those who have risen to eminence by their profound wisdom and integrity have recognized and revered Jesus of Nazereth as the Son of the living God.—JOHN QUINCY ADAMS.

Even to the end of time, all wise and intelligent men must bow themselves reverently before this Jesus of Nazareth; and the more wise, intelligent, and noble they themselves are, the more humbly will they recognize the exceeding nobleness of this great and glorious manifestation of the Divine Life.—J. G. FICHTE.

When you are told that these Missionary Societies are nonsense, "supported by a pack of old women getting together," then you may point to those men—the best statesmen and the best soldiers of India, who have by their lives, and on every occasion in which they could, sustained Christian Missions.—THE EARL OF NORTHBROOK.

THE OPENING ARGUMENT.

The greatest men have believed in our Saviour . . . that is to say, the most enlightened men on the earth, in the most philosophical of all ages, and in full vigor of mind and body, have believed in Jesus Christ; and the great Conde, when dying, repeated these words: "Yes, we shall see Him as He is, face to face."—MARQUIS DE VAUVENARGUES.

Few persons who have contemplated Christianity as it existed the first three centuries would have imagined it possible that it should completely supersede the Pagan worship around it; that its teachers should bend the mightiest monarchs to their will, and stamp their influence on every page of legislation, and direct the whole course of civilization for a thousand years.—W. E. H. LECKY.

For more than a thousand years the Bible, collectively taken, has gone hand in hand with civilization, science, law; in short, with the moral and intellectual cultivation of the species. Good and holy men, and the best and wisest of mankind, the kingly spirits of history, enthroned in the hearts of mighty nations, have borne witness to its influence, and have declared it beyond compare the most perfect instrument of humanity.—S. T. COLERIDGE.

The most wonderful Volume in existence is, beyond doubt, the Bible. And it is, most of all, wonderful that up to the present time, in the opinion of hundreds of thousands of the judicious, reflecting, and reasoning among earth's inhabitants, during three thousand years since its first book was written, it has maintained its high authority, and has retained, in all this lapse of time, a powerful sway over the human mind.—GENERAL ORMSBY MACKNIGHT MITCHEL.

Men of simple minds, devoid of curiosity and of learning, are Christians through reverence; minds of middle growth and moderate capacities are the most prone to error and doubt; but higher intellects, more clear-sighted and grounded in science, form a superior class of believers, who, through long and religious investigations, arrive at the fountain light

THE OPENING ARGUMENT.

of the Scriptures, and feel the mysterious and Divine meaning of our ecclesiastical doctrines.—MICHAEL DE MONTAIGNE.

We are sometimes reminded that the religion of the crucified Redeemer may do for women, for children, for weak-minded men, but not for men of experience, observation, and reflection. Men who see not God in our history have surely lost sight of the fact that from the landing of the Mayflower to this hour the great men whose names are indissolubly associated with the colonization, rise and progress of the republic have borne testimony to the vital truths of Christianity.—HENRY WILSON, United States Senator.

Thus you will find all that is great, or wise, or splendid, or illustrious, among created beings; all the minds gifted beyond ordinary measure, if not inspired by the universal Author for the advancement and dignity of the world, though divided by distant ages, and by the clashing opinions distinguishing them from one another, yet joining, as it were, in one sublime chorus to celebrate the truths of Christianity, and laying upon its holy altars the never-fading offerings of their immortal wisdom.—LORD CHANCELLOR ERSKINE.

It is a favorite *ruse de guerre* with some writers and speakers against Christianity to represent that those oppositions are due to modern science, meaning thereby physical and natural sciences, and that nearly all scientific men disbelieve the religion of Christ. These, however, are groundless assertions. The experience of fifty years, and acquaintance with very many scientific men of different types in different countries, enables me to say, that very many of the most distinguished men were Christians, and I know many others, who, if not Christians, may be said to be "Not far from the kingdom of God." The utterances of a few popular men should not be taken as expressing the views of the whole class. The best and ablest scientific men have all along been devoted Christians, and Christianity has all along helped to make them what they are.—SIR JOHN WILLIAM DAWSON.

A CLOUD OF WITNESSES.



“The Wise Men of the East” brought gifts of gold, frankincense and myrrh to the Christ of Bethlehem, but “The Wise Men” of Christendom bring gifts of genius to the Christ of Calvary.

JOHN ABERCROMBIE,

Scottish Physician. (1780-1844.)

CULTIVATE an acquaintance with the Holy Scriptures. By daily prayer seek the pardon of your sins through Christ, the only Mediator. When in doubt with regard to any piece of conduct, try it by this test: Is it agreeable to the law of God? Will it bear the reflection of the dying hour? Thus you may look for the blessing of God, and through Jesus an inheritance is the resurrection of the just.—
“*Life of Abercrombie*,” Volume II, “*Short Biographies for the People*,” by George Wilson.



CHARLES KENDALL ADAMS,

President of the University of Wisconsin.

I BELIEVE that Jesus Christ is the Son of God, and the Son of Mary, and that He came into this world for the salvation of men. I believe that the Holy Bible is a divine revelation to man, and that through its sacred teaching, faithful instruction in righteousness, and heavenly inspiration, all men may find the way of everlasting life. The Christian religion will ultimately triumph; "the kingdoms of this world will become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever."



JOHN ADAMS,

Second President of the United States. (1735-1826.)

I HAVE examined all religions, as well as my narrow sphere, my straightened means, and my busy life, would allow; and the result is that the Bible is the best Book in the world. It contains more little philosophy than all the libraries I have seen.—*To Thomas Jefferson.*

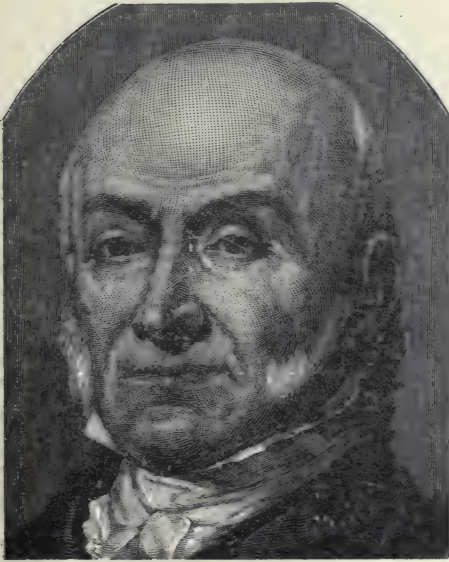
Suppose a nation in some distant region should take the Bible for their only law-book, and every member should regulate his conduct by the precepts there contained! Every member would be obliged in conscience, to temperance, frugality, and industry; to justice, kindness, and charity towards his fellow men; and to piety, love, and reverence toward Almighty God.—*Pages 6 and 7, Volume XI, "Life and Works of John Adams."*

That you and I shall meet in a better world I have no doubt than we now exist on the same globe; if my reason did not convince me of this, Cicero's Dream of Scipio, and his

Essay on Friendship and Old Age would have been sufficient for that purpose. But Jesus taught us that a future state is a social state, when He promised to prepare places in His Father's house of many mansions, for His disciples.—Page 390, *Volume X*, "*Life and Works of John Adams*."

JOHN QUINCY ADAMS,

Sixth President of the United States. (1767-1848.)



SIR, I might go through the whole of the sacred history of the Jews to the advent of our Saviour and find innumerable examples of women who not only took an active part in politics of their times, but who are held up with honor to posterity for doing so. Our Saviour himself, while on earth, performed

that most stupendous miracle, the raising of Lazarus from the dead, at the petition of a woman.—*From a speech in Congress, June 16, and July 7, 1838.*

There are two prayers that I love to say—the first is the Lord's Prayer, and because the Lord taught it; and the other is what seems to be a child's prayer: "Now I lay me down to sleep," and I love to say that because it suits me. I have been repeating it every night for many years past, and I say it yet, and I expect to say it my last night on earth if I am conscious. But I have added a few words more to the prayer so

as to express my trust in Christ, and also to acknowledge what I ask, for I ask as a favor, and not because I deserve it. This is it:

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take;
For Jesus' sake. Amen."

(*See The Churchman, of June 14, 1890.*)

I deem myself fortunate in having the opportunity, at a stage of a long life drawing rapidly to its close, to bear at this place, the capital of our National Union, in the Hall of Representatives of the North American people, in the chair of the presiding officer of the assembly representing the whole people, the personification of the great and mighty nation—to bear my solemn testimonial of reverence and gratitude to that Book of books, the Holy Bible . . . The Bible carries with it the history of the creation, the fall and redemption of man, and discloses to him, in the infant born at Bethlehem, the Legislator and Saviour of the world.—*From his address as chairman before the American Bible Society on the evening of February 27, 1844.*

WILLIAM TAYLOR ADAMS,

[“OLIVER OPTIC”]

Story-Writer. (1822–1897.)

I WAS a constant church-goer for fifty years until my hearing failed me, so that I do not attend divine services or meetings of any kind. I was connected with the Sunday-school for twenty years.

I regard Jesus Christ as the purest and holiest Being ever on earth, and whose teachings, ministry, and example have been “the Light of the World.” I look upon the Bible as the greatest and best Book ever given to man, especially the New Testament, which contains the Life and the Word of our Lord and Saviour.

William T. Adams



CROWNED HEADS OF THREE GREAT KINGDOMS.

NICHOLAS II., CZAR OF RUSSIA,
Page 339.

VICTORIA, LATE QUEEN OF GREAT BRITAIN
AND EMPRESS OF INDIA,
Page 551.

WILLIAM II., KING OF PRUSSIA AND
EMPEROR OF GERMANY,
Page 506.

SAMUEL ADAMS,

Signer of the Declaration of Independence. (1722-1803.)

PRINCIPALLY, and first of all, I resign my soul to the Almighty Being who gave it, and my body I commit to the dust, relying on the merits of Jesus Christ for the pardon of my sins.—*From his Will.*

I conceive we can not better express ourselves than by humbly supplicating the Supreme Ruler of the world . . . that the confusions that are and have been among the nations may be overruled by the promoting and speedily bringing in the holy and happy period when the kingdoms of our Lord and Saviour Jesus Christ may be everywhere established, and the people willingly bow to the sceptre of Him who is the Prince of Peace.—*Pages 378 and 366, Volume III, "Life and Public Services of Samuel Adams," by William V. Wells.*

JEAN LOUIS RUDOLPHE AGASSIZ,

Naturalist and Teacher in America. (1807-1873.)

IF by the unity of the races of man be meant nothing more than all mankind were endowed with one common nature, intellectual and physical, derived from the Creator of all men; were under the same moral government of the universe, and sustained similar relations with the Deity, I side with those who maintain the unity of the race. It is quite a different question whether the different races of men were descended from different stocks, and I regard the point as fully proved by divine revelation. The Jewish history was the history, not of divers races, but of a single race of mankind; but the existence of other races is often incidentally alluded to, and distinctly implied, if not absolutely asserted, in the Sacred Volume.—*Part II, "Pickering's Races of Man."*

JOSEPH ADDISON,

English Poet and Essayist. (1672-1719.)




SOME parts of our Saviour's history may be reasonably expected from pagans. I mean such parts as might be known to those who lived at a distance from Judea, as well as those who were the followers and eyewitnesses of Christ. Such particulars are most of these which follow, and which are all attested by some one or other of those heathen authors who lived in or near the age

of our Saviour and His disciples. "That Augustus Cæsar had ordered the whole empire to be taxed," which brought our Saviour's parents to Bethlehem; this is mentioned by several historians, as Tacitus, Suetonius, and Dion. "That a great light, or a new star, appeared in the East, which directed the wise men to our Saviour"; this is recorded by Calcidius. "That Herod, the king of Palestine, so often mentioned in Roman history, made a great slaughter of innocent children," being so jealous of his successor that he put to death his own sons on that account; this character of him is given by several historians, and this cruel fact mentioned by Macrobius, a heathen author, who tells it as a known thing, without any mark or doubt about it. "That our Saviour had been in Egypt"; this Celsus, though he raises a monstrous story about it, is so far from denying that he tells us our Saviour learned the art of magic in that country. "That Pontius

Pilate was governor of Judea; that our Saviour was brought into judgment before him, and by him condemned and crucified"; this is recorded by Tacitus. "That many miraculous cures, and works out of the ordinary course of nature, were wrought by Him"; this is confessed by Julian, the apostate, and Hierocles, all of them not only pagans, but professed enemies and persecutors of Christianity. "That our Saviour foretold several things which came to pass according to His predictions"; this was attested by Phlegon in his annals, as we are assured by the learned Origen. "That at the time when our Saviour died, there was a miraculous darkness and a great earthquake"; this is recorded by the same Phlegon, the Trallian, who was likewise a pagan, and freeman to Adrian, the emperor.—See "*The Evidences of the Christian Religion*," Volume III, "*The Works of Joseph Addison*."

HENRY MILLS ALDEN,


Journalist; Managing Editor of Harper's Magazine.

 REGARD Christ as the Life of life—the creative life; and the Bible as the Book of books—a creative communication. My faith is in the Resurrection through the power of Eternal Life; in what form I know not, but I know in what similitude—in the likeness of the Son of God.

H. M. Alden.

ALFRED AUSTIN,

Poet Laureate of Great Britain.

 O God, the Father, and the Son,
And Holy Spirit, Three in One,
Beginning, End of all we be,
Thanksgiving, praise, eternity.

Alfred Austin.

GUSTAVUS ADOLPHUS,

King of Sweden. (1594-1632.)

[This selection was first written in prose during 1631, but was afterward changed to verse at the hands of another.]

AS true as God's own Word is true,
 Not earth nor hell with all its crew
 Against us shall prevail.
 A jest and byword are they grown;
 God is with us; we are His own;
 Our victory can not fail.

Amen! Lord Jesus, grant our prayer;
 Great Captain, now Thine arm make bare;
 Fight for us again!
 So shall Thy saints and martyrs raise
 A mighty chorus to Thy praise,
 World without end. Amen.

SIR CHARLES UMPHERSTON AITCHESON,

Late Lieutenant-Governor of the Punjab. (1832-1898.)

THE Word of God in the vulgar tongue, in the language spoken and understood by the people, is our common heritage. Whatever be the differences which separate us into churches, however varied our interpretations of particular passages of Holy Scripture, the Bible is yet the one broad foundation of the faith of all of us; the one common standard by which we try every creed and every Christian work, whether it be of God or whether it be of man. And, therefore, all Christians can unite, and do indeed rejoice to unite, in spreading the pure Word of God, without note or comment, as the great missionary power of the world. The Bible is now studied in India, and is growingly appreciated every day. Peshab Chunder Mozamdar, the present leader of the advanced Brahmos, in a recent public lecture at Lahore, recommended the Bible as the best Book they could read, and the diligent study of Christ's precepts therein as the only way to attain purity of heart. . . .

So the heaven is working. Christianity is in the air. The personality of our blessed Lord and Saviour Jesus Christ is impressing itself deeper and deeper upon the people. — *From a speech at Oxford, England, 1890, before the Bible Society.*

HIS ROYAL HIGHNESS ARTHUR WILLIAM PATRICK ALBERT,

Duke of Connaught; Third Son of Queen Victoria.

HAVING had the great advantage of serving in different parts of our large empire, and of traveling over a great deal of country in many parts of the world, I, in common with most travelers, appreciate—even more, possibly, than those at home—the great benefits of the Word of God. . . . I am able personally to speak of the wonderful advancement that has been made in India in the circulation of God's Holy Word. Feeling, as I do, the importance at the present day of upholding the Bible in its simplicity and in its integrity, I trust the resolution which I have proposed will not fall on unwilling ears. We live in an age when there is much scepticism, and, unfortunately, much selfishness abroad, and I am sure that if we wish to combat these evils we can not do better than attack them with the Bible in our hands.—*Extract from his address at the British and Foreign Bible Society, at a meeting in the Mansion House, London, April 14, 1891.*

CHARLES ABBOTT, LORD TENTERDEN,

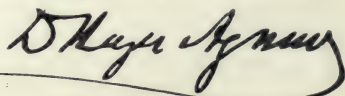
Chief Justice of England. (1762–1833.)

I RECOGNIZE the Books of the Old and New Testament, according to the authorized version, as truly expressing the revealed will of God.—*Page 324, Volume IV, "Lives of the Chief Justices of England," by Lord Campbell.*

DAVID HAYES AGNEW,

Physician and Surgeon. (1818-1892.)

I AM asked what I think of Christ and the Bible. The Bible I believe to be the revelation from Heaven; the infallible Word of God. I believe in Jesus Christ, the eternal Son of God, God-man, through whose imputed merits alone can any mortal be saved. The historic Christ is the hope of the Church, and the life of our civilization.



THOMAS BAILEY ALDRICH,

Poet and Miscellaneous Writer.

THE CRESCENT AND THE CROSS.

KIND was my friend who, in the Eastern land,
Remembered me with such a gracious hand,
And sent this Moorish Crescent, which has been
Worn on the haughty bosom of a queen.

I place beside this relic of the Sun
A Cross of cedar, brought from Lebanon;
Once borne, perchance, by some pale monk, who trod
The desert to Jerusalem,—and his God.

Here do they lie, two symbols of two creeds,
Each meaning something to our human needs;
Both stained with blood, and sacred made by faith,
By tears, and prayers, and martyrdom, and death.

That for the Moslem is, but this for me!
The waning Crescent lacks divinity;
It gives me dreams of battles, and the woes
Of women shut in dim seraglios.

But when this Cross of simple wood I see,
The Star of Bethlehem shines again for me;
And glorious visions break upon my gloom,
The patient Christ, and Mary at the tomb

SIR ARCHIBALD ALISON,

Scottish Historian and Essayist. (1792-1867.)

NO prophecy of our Saviour was ever more completely accomplished than the memorable one that He came to bring not peace on earth, but a sword.

The reason is to be found in the varieties of the human mind; the different lights in which the same truths present themselves to different intellects.

Christianity, indeed, is destined to spread mainly by its winning the hearts of men; but in a world of selfishness and violence it is not this alone that mankind are to be converted even to their own blessing; the first entrance must sometimes be won by conquest; and he who bears even the olive branch and Cross in one hand may often despair of success if he is not prepared, when necessary, to grasp the naked sword in the other.—Page 50, *Volume I*; 312, *Volume II*, "*Alison's Europe; From the Fall of Napoleon to the Accession of Louis Napoleon.*"

WASHINGTON ALLSTON,*

Painter and Author. (1779-1843.)

I NEVER lighted on any truth which I inwardly felt, that, by following it out, did not find its illustration and confirmation in some great doctrine of the Bible—the only true philosophy, the soul fountain of light—where the dark questions of the understanding which have so long stood, like chaotic spectres, between the fallen soul and its reason, at once lose their darkness and their terror.—"*Lectures on Art,*" by *Washington Allston.*"

*He once wrote a long and able essay on Christianity as supplying an inherent want of humanity. A most humble being he was before God. In Jesus Christ and the great atonement was his only trust.—Page 152, in "*Artist Biographers.*"

FISHER AMES,*

Statesman. (1758-1808.)

SHOULD not the Bible regain the place it once held as a school-book? Its morals are pure, its examples are captivating and noble. The reverence for the sacred Book that thus is early impressed lasts longest. If not impressed in infancy, it probably never takes firm hold upon the mind. One consideration more is important: In no Book is there so good English, so pure and so elegant, and by teaching all the same they will speak alike, and the Bible will justly remain the standard of language as well as of faith. I will hazard the assertion that no man ever did or ever will become truly eloquent without being a constant reader of the Bible, and an admirer of the purity and sublimity of its language.—“*Memoirs*,” by J. T. Kirkland.

*He was a firm believer in Jesus Christ as his personal Saviour, and a well-known champion of the Bible being used in our public schools.—J. T. Kirkland.

HENRI FRIEDERIC AMIEL,

Swiss Prose Writer. (1821-1881.)

IHAVE just read seven chapters of the Gospel. Nothing calms me so much. To live in God and to do His work, this is religion, salvation, life eternal; this is both the effect, sign and love of the Holy Spirit; this is the new man announced by Jesus, and the new life into which we enter by the second birth.

I heard a sermon this morning on the Holy Spirit, good but insufficient. Why was I not edified? Because there was no unction. Why was there no unction? Because Christianity from a rationalistic point of view is a Christianity of dignity, not of humility; the special Christian accent is wanting. My impression is always the same—faith is made a poor, dull thing by these attempts to reduce it to simple psychology. I am impressed with a feeling of inappropriate-

ness and *maliase* at the sight of philosophy in the pulpit. "They have taken away my Saviour, and I know not where they have laid Him," so the common folk have a right to say, and I repeat it with them.—"*Amiel's Journal*," translated by Mrs. Humphrey Ward.

ANDRE MARIE AMPERE,

French Electrician and Scientific Writer. (1775-1836.)

I BELIEVE in God, in His providence, in a future life, in the recompense of the good; in the punishment of the wicked; in the sublimity and truth of the doctrines of Christ, in a revelation of this doctrine by a special divine inspiration for the salvation of the human race.*—Page 334, "*Modern Frenchmen*," by Philip Gilbert Hamerton.

* Found on a piece of paper after his death.

HANS CHRISTIAN ANDERSEN,

Danish Novelist and Story-Writer. (1805-1875.)

DEPRESSED in spirit, I took up my Bible, which lay before me, for an oracle; opened it, pointed blindly at a place, and read: "O Israel, thou hast destroyed thyself; but in Me is thine help." (*Hosea*.) Yes, Father, I am weak, but Thou lookest into my heart and wilt be my help.

Here also (Copenhagen) I obtained a place, after I had given seven pieces. The different periods of my life passed before me. I knelt down upon the stage and repeated our Lord's Prayer, just at the spot where I now sit amongst the first and distinguished men. Humility and prayer unto God for strength to deserve happiness, filled my heart. May He always enable me to preserve these feelings. — From "*The Story of My Life*," by Hans Christian Andersen.

ALBERT,

King of Saxony.

THIS declaration was telegraphed Emperor William by King Albert at the time the Church of the Redeemer in Jerusalem was dedicated: "Your belief is my belief, for in Christ Jesus lies my redemption for time and eternity."—" *The Berlin Echo*."

JOHN ALBION ANDREW,

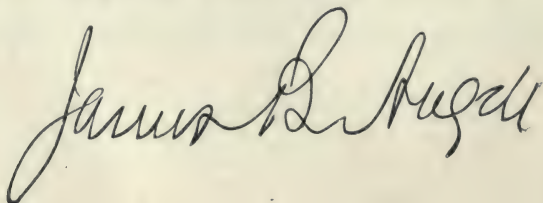
Statesman, Governor of Massachusetts. (1818-1867.)

CHRISTIANITY, the true, the perfect, the last revelation to the human soul, makes her commanding appeal to us as men and as scholars. Let the lips of the orator be touched with a living coal from off the altar of the Lord; let the poet breathe the airs of Palestine, once vocal with the music and the harp of David; let the philosopher be instructed by the profound metaphysics of Paul; let the whole man be purified by the simple, the sublime revelation of the Gospel. — Page 195, "*Memoir of Governor Andrew*," with *Personal Reminiscences*, by P. W. Chandler.

JAMES BURRILL ANGELL,

President of the University of Michigan.

IBELIEVE that Jesus Christ was the Son of Man and the Son of God; that He came to earth on a divine mission to enable us to have eternal life; and I believe the Bible contains the message of divine truth for our illumination, guidance, and salvation. Through Christ and the Holy Scriptures we have a revelation of God's will concerning man, and of His fatherly love to man.



MICHAEL ANGELO,

Italian Painter and Sculptor. (1475-1564.)

Sculpture and painting, rival arts,
 Ye can no longer soothe my breast;
 'Tis love Divine alone imparts
 The promise of a future rest.
 On that my steadfast soul relies,
 My trust the Cross, my hope the skies.



I GIVE my soul to God, my body to the earth, and my worldly possessions to my nearest kin, charging them to remember the sufferings of Jesus Christ.

Live on (to his father), and if you are not to share in the honors of this world like other citizens, it is enough to eat bread, and to live in the faith of Christ, as I do, for I live humbly; and I do not care for the life and honors of this world. . . . God forgive us all!—*Life of Michael Angeic* by Charles Clement.

HENRY BOWEN ANTHONY,

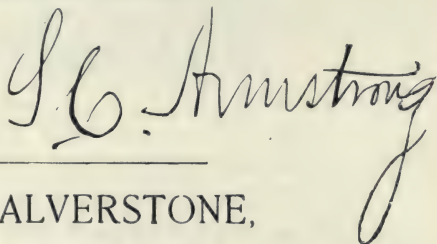
United States Senator. (1815-1884.)

HE knew, for God, whose prophet he was, revealed it to him, that the great principles for which he contended, and for which he suffered, founded in the eternal fitness of things, would endure forever. He did not inquire if his name would survive a generation. In his vision of the future he saw mankind emancipated from the thralldom of priestcraft, from the blindness of bigotry, from the cruelties of intolerance. He saw the nations walking forth into the liberty wherewith Christ had made them free.—*Eulogy of Roger Williams, in Congress, January 9, 1872.*

SAMUEL CHAPMAN ARMSTRONG,

General and Principal of Hampton Normal and Agricultural Institute.
(1837-1893.)

THE best thought and richest experience of the world thus far give an overwhelming testimony to the effect that Christ and the Scriptures are the foundation of all good and of all hope in the world. In them only is there progress and salvation for mankind.



LORD ALVERSTONE,

Lord Chief-Justice of England.

I WOULD give all my success to have done one-tenth the good these martyr-missionaries have done for the extension of the Gospel. Their self-sacrifice, courage and devotion to our Christian faith ought to inspire those whose career has not been chosen to go forward and give their best service for the kingdom of our Lord and Saviour.





REPRESENTATIVE MEN.

WENDELL PHILLIPS,

Page 360.

JAMES G. BLAINE,

Page 34.

HENRY M. STANLEY,

Page 422.

LORD SHAFTESBURY,

Page 99.

JAMES RUSSELL LOWELL,

Page 294.

JOHN A. LOGAN,

Page 290.

MAJOR-GENERAL GORDON,

Page 176.

JOHN ARMSTRONG,

Congressman, United States Senator, Diplomat, and General.

(1725-1795.)

NOR is this spiritual and moral disease to be healed by a better education, a few external, transient thoughts. It requires the hand of the great Physician, the Lord Jesus Christ, by His Holy Spirit, and belief of the truth renewing the state of the mind and disposition of the heart as well, thereby leading the soul from a sense or fear of the wrath of God, the penalty of this broken law, and helpless in itself, to flee to the merits of Jesus.—
Page 78, "Centennial Biography, Men of Mark of the Cumberland Valley," by Alfred Nevin.

ERNST MORITZ ARNDT,

German Patriot, Poet, and Professor of History at Bonn.

(1769-1860.)

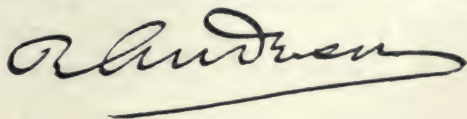
IT is the Dayspring from on high,
 The adamantine rock,
 Whence never storm can make me fly,
 That fears no earthquake's shock.
 My Jesus Christ, my sure Defence,
 My Saviour, and my Light
 That shines within and scatters thence
 Dark phantoms of the night.

ROBERT ANDERSON,

Assistant Police Commissioner of the Metropolis; Head of Criminal Investigation Department in London since 1888.


THE Bible has stimulated and energized all that has been the best and greatest in Christendom for the last three centuries; it has moulded and ennobled the character of the Anglo-Saxon race.

We can reach the living Word only through the written Word. What a banknote is to the gold it represents, the written Word is to the living Word. What the Saviour is to those who trust in Him no one can appreciate more fully than one whose life is full of the responsibilities of public affairs. Companionship with Christ kills all sense of hurry and worry.



MATTHEW ARNOLD,


English Essayist and Poet. (1822-1888.)

 TRY all ways of righteousness you can think of, and you will find that no way brings you to it except the way to Jesus. Attempt to do without Israel's God that makes for righteousness, and you will find out your mistake. Attempt to reach righteousness by *any way except that of Jesus*, and you will find out also your mistake! This is the thing that *can* prove itself to be so, and it will prove itself because it is so.—“*The Bible and the Nineteenth Century*,” by L. T. Townsend.

To the Bible men will return because they can not do without it. Because happiness is our being's end and aim, and happiness belongs to righteousness, and righteousness is revealed in the Bible, for this simple reason will men return to the Bible, just as a man who tried to give up food, thinking it was a vain thing, and that he could do without it, would return to food; or a man who tried to give up sleep, thinking it was a vain thing, and he could do without it, would return to sleep.—*Chautauqua Text-Book*, No. 8.

P. M. ARTHUR,

Grand Chief Brotherhood of Locomotive Engineers.

 ACCEPTED Jesus Christ some thirty-five years ago as the only true and divine Saviour, and He has been my unfailing Friend ever since. I believe the Holy Bible is the Word of God, and that men spake or wrote the Scriptures as they were moved by the Holy Ghost. “Blessed is he who readeth, and they that hear the words of this prophecy, and keep those things that are written therein.”



SIR EDWIN ARNOLD,

English Poet.

EXTRACTS FROM "THE LIGHT OF THE WORLD."

Oh, a dear word
 Spoke first to me, and, after me, to all,
 That all may always know that He is the Lord,
 And Death is dead, and new times come for men;
 And Heaven's ways justified, and Christ alive,
 Whom we saw die, nailed on the cruel Cross!
 For while I lay there sobbing at his feet
 The word He spake—my Lord! my King! my Christ!

* * * * *
 The cruel Cross;
 The savage nails, the scroll, the sponge;
 The cry, "*Eloi, lama, sabachani!*"—then
 His death-word, "It is finished!" and the death;
 And spear-head deep into His side plunged,
 And the Centurion crying, "Verily,
 This was the Son of God!"

In writing "The Light of Asia," I had no thought of instituting a comparison between Buddhism and Christianity, as the critics have generally supposed. "The Light of Asia" must be regarded simply as a poem. I would not give one verse of the Sermon on the Mount for twenty epic poems like the Mahabharata, nor exchange the Golden Rule for twenty Upanishads.—*To Doctor Ashmore, en route for Yokohama.*

TIMOTHY SHAY ARTHUR,

Story-Writer. (1809-1885)




THE Bible is the Word of God, or divine truth, and therefore that must be the basis of religion.

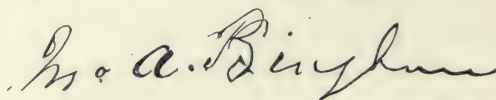
In the "fullness of time," when man was just about extinguishing in him every good that he had received at his creation, and on the eve of perishing in consequence, the Lord himself—"The Mighty God, the Everlasting Father, the Prince of Peace"—assumed human nature through a woman, and came down in the consciousness of

man in his lowest estate of evil, and received on Himself all the assaults and temptations of hell, and by His own divine power conquered the evil, and remanded the spirits of darkness to their own gloomy abodes.—*Pages 194, 195, "Arthur's Advice to Young Men."*

JOHN A. BINGHAM,


Congressman, 1855-1863, 1865-1873; Judge Advocate at the Trial of President Lincoln's assassin; one of the Managers President Johnson's Impeachment Trial; from 1873-1885, Minister to Japan.

 WAS instructed in early youth by precept and example of my father and mother. I thereby became convinced of the truth of Christ's teaching, and of the inspiration of the Holy Scriptures. My convictions on this subject must suffice for me; I will not surrender them to any man. I do not hesitate to say, however, as a strong belief of mine, that Christ, by His living and His dying and His reappearance after crucifixion brought life and immortality to light. It seems to me not to be a question that the Christ of the New Testament lived and will live forevermore. My inner consciousness teaches me that in His discourse on the Mount He is chiefly revealed to be more than a man, and the He was and is Divine.



EDWARD W. BOK,

Editor of "The Ladies' Home Journal."

 HERE are myriads of people on this earth who believe in the divinity of Christ; people of the finest minds and the greatest learning. It is not a mark of intelligence to question divine things. The divinity of Christ is a question of the heart. No one who studies the Life of Christ can fail to believe that in Him the world had a Being unlike any other man, and His own teachings, His own words, His own life are the best proofs of His Divinity.—*The Ladies' Home Journal, September, 1894.*

JOHANN SEBASTIAN BACH,

German Musical Composer. (1685-1750.)

IN reference to his cantata, "Jesus, meine Freude," his biographer says: "In these he discourses with the fervency of faith on the importance of Christ's atoning work. The congregational feeling infused into these subjects, as being appropriate to their general dogmatic purport, is pointedly applied to the Christian life by the intervening verse; and thus the germ of Protestant Christianity is embodied in this great work. . . . With keen dogmatic certainty he confines the deepest devotion to Christ.

"Bach's knowledge of the Bible, as shown by his church cantatas, was evidently as extensive as his acquaintance with hymns. We see from his owning "Bunting's *Itinerarium Sacræ Scripture*" that he must have tried to realize Bible history as vividly and as picturesquely as possible. . . . Judge as we may the scientific value of such a work, it is at any rate an evidence that Bach did not regard his Bible merely as a repertory of texts for lyric verses, or even for dogmatic argument, but that he tried to make himself familiar with it in every sense."—*Pages 601 and 267, Volume III, "John Sebastian Bach: His Work and Influence in the Music of Germany," by Philipp Spitta.*

JAMES MONTGOMERY BAILEY,

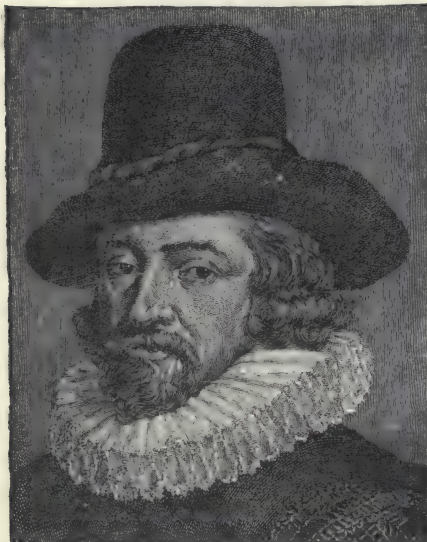
Humorist. (1841-1894.)

I REGARD Jesus Christ as the Helper of men, and the Redeemer of souls. To me He is a Companion, a Helper, and a Saviour. I have unbounded faith in His love, mercy, and power. The Bible I believe to be the revealed Word of God, and I esteem it with reverence and affection. Its promises are my inspiration, and its truths a "Lamp unto my feet, and a light unto my path."



FRANCIS BACON,

Philosopher, and Lord High Chancellor of England. (1561-1626.)




I BELIEVE that the Word of God, whereby His will is revealed, continued in revelation and tradition with Moses; and that the Scriptures were from Moses' time to the time of the Apostles and Evangelists; in whose ages, after the coming of the Holy Ghost, the teacher of all truth, the book of Scripture was shut and closed, so as to

receive no new addition, and the Church hath no power after the Scriptures to teach or command anything contrary to the written Word.

I believe that Jesus, the Lord, became in the flesh a sacrificer and a sacrifice for sin; a satisfaction and price paid to the justice of God; a meriter of Glory and the Kingdom; a pattern of all righteousness; a preacher of the Word, which Himself was; a finisher of the ceremonies; a cornerstone to remove the separation between Jew and Gentile; an intercessor for the Church; a Lord of nature in His miracles; a conqueror of death and the power of darkness in His resurrection; and that He fulfilled the whole counsel of God, performing all His sacred offices, and anointing on earth, accomplishing the whole work of the redemption and restitution of man to a state superior to the angels, whereas the state of man by creation was inferior; and reconciled and established all things according to the eternal will of the Father.—*Pages 154 and 152, Volume II, "Literary and Religious Works of Francis Bacon."*

JAMES H. BAKER,


President of the University of Colorado.

HE right view of the world is essentially poetic, and the truest poetry includes faith and reverence. Without expressing the full extent of my belief, I claim, at least, that he is not philosophical who does not recognize the profound suggestiveness of the religious sentiment in man, and does not perceive that Christianity is the brightest blossom of religious development, and that the Bible is the best guide for faith and conduct.



JOHN BACON,

English Sculptor. (1740-1799.)

Y his will he ordered a plain tablet for his grave at Tottenham, Court Road Chapel, with this inscription after name and date:

WHAT I WAS AS AN ARTIST,
SEEMED TO ME OF SOME IMPORTANCE
WHILE I LIVED;
WHAT I REALLY WAS AS A BELIEVER
IN CHRIST JESUS,
IS THE ONLY THING OF IMPORTANCE
TO ME NOW.

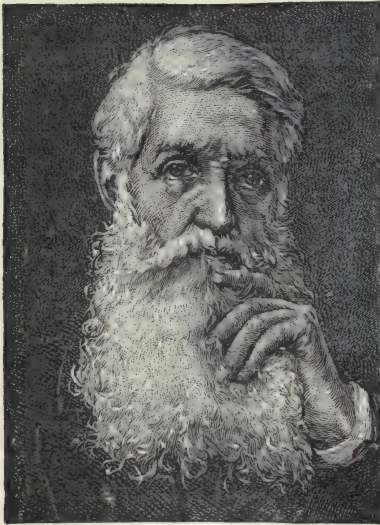
What can I do with respect to the next world without my Bible? I find myself in the midst of system of deep moral disorder and perpetual vicissitude. No philosopher offers anything that meets, and, much less, relieves, my case. One cheering light alone shines into this our moral darkness. It shows me the holy law I ought to obey, and declares my true character as a transgressor from my birth.

In such a case dare I venture my soul on conjectures?

Its infinite wisdom, holiness, power, and love unite in appointing my ransom only through a Saviour on His Cross; God forbid that I should glory save in that alone! There I see the perfections of God harmonized, His law magnified, the evil of sin exposed. I tremble at the thought of being found negligent under a constitution in which God the Father is willing to become my Father; God the Son, my Redeemer; God the Spirit, my guide, sanctifier, and comfort.—*Volume III, "Short Biographies for the People," by James Macaulay.*

GEORGE BANCROFT,

Historian. (1800-1891.)



PURITANISM had exalted the laity. . . . For him the wonderful counsels of the Almighty had appointed a Saviour; for him the laws of nature had been *compelled* and consulted, the heavens had opened, the earth had quaked, the Sun had veiled his face, and Christ had died and risen again.— *Page 318, Volume I, "History of the United States of America," by George Bancroft.*

For the regeneration of the world it was requisite that the Divine Being should enter the abodes and hearts of men and dwell there; that a belief in Him should be received which would include all truth respecting His essence; that He should be known, not as a distant Providence of boundless power and uncertain and inactive will, but as God present in the flesh. . . . Amid the deep sorrows of humanity

during the sad conflict which was protracted during centuries for the overthrow of the past and the reconstruction of society, the consciousness of an incarnate God carried peace into the bosom of humanity. . . . This doctrine once communicated to man, was not to be eradicated. It spread as widely, as swiftly, and as silently as the light, and the idea of GOD WITH US dwelt and dwells in every system of thought that can pretend to vitality; in every oppressed people, whose struggles to be free have the promise of success; in every soul that sighs for redemption.—*From his address on "The Progress of Mankind," pages 502 and 504, "Literary and Historical Miscellanies," by George Bancroft.*

PHINEAS TAYLOR BARNUM,

Exhibitor and Philanthropist. (1810-1891.)

CHRIST was sent into the world by our kind Father in Heaven to teach that "God is love"; that love is the fulfilling of the law; and turn us away from our transgressions by showing us that the "way of the transgressor is hard," and always will be hard as long as we transgress; but charity, unselfishness, and a godly life is filled with joy and peace—that at the last the Almighty Father, being Almighty, and being our Father, will bring about immediate harmony.

The old Bible I believe to be as correct a history as could have been formed in remote ages—containing accounts of various lives and experiences by which we ought to profit. The New Testament abounds in testimony of the undying love of our Saviour for all, and especially for the poor, the unfortunate, and the erring. His mission was to teach them, and to save them from their sins by reconciling them to their Heavenly Father, and not reconciling Him to His created beings, for He was never unreconciled.

P. T. Barnum

DANIEL PRATT BALDWIN,

Lawyer; late Attorney-General of Indiana.

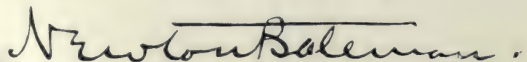
JESUS CHRIST hath brought Life and Immortality to light through the Gospel." He taught Life and Light through His doctrine of self-sacrifice and love, which He made, on the human side, the corner-stone of His religion; and Immortality through His resurrection from the dead, which was His crowning miracle. Without the Resurrection, the future life is only a dreary perhaps. No right-minded man, not even a so-called sceptic, can deny the immense indebtedness of humanity to Him, or His supreme title to the sweetest words tongue ever uttered—"Our Saviour!"



NEWTON BATEMAN,

Late President of Knox College.

IHAVE been engaged in educational work nearly all my life. I am personally acquainted with hundreds of teachers, and can say that the greatest of them are earnest Christians. The supreme end of education is the development of the noblest, purest, and manliest character, which is impossible without Christian ideas and forces. History confirms the conclusions of my individual experience and observation. In all the Christian centuries the world's greatest thinkers, benefactors, and leaders have been great believers in Christ as a Saviour, and in the Bible as the Word of God. Eliminate the Christian element from our colleges, and their strength and glory are gone.





BRITONS OF WORLD-WIDE FAME.

JOHN BRIGHT,
Page 48.

DAVID LIVINGSTONE,
Page 287.

JOHN STUART BLACKIE,
Page 33.

JAMES ANTHONY FROUDE,
Page 161.

WILLIAM WILBERFORCE,
Page 502

LORD COLERIDGE,
Page 105.

ALFRED SMITH BARNES,

Publisher and Philanthropist. (1817-1888.)

IN the beginning God created all things for His own pleasure. He created man after His own image, but through him came disobedience and sin, of which the penalty was death. Then in divine compensation came the promise of salvation through the Messiah who should come, which promise illuminates the pages of the Old Testament with hope and joy from Moses to Malachi. The Prophet Isaiah said, "Therefore saith the Lord God: Behold I lay in Zion for a foundation stone, a tried stone, a precious corner-stone, a sure foundation." When to the shepherds on the plains of Bethlehem the glory of the Lord shone round about them, and a multitude of the heavenly host sang "Glory to God in the highest, and on earth peace, good will toward men," the prophecies were fulfilled, the corner-stone was laid on earth.

(Signed by his own hand), A. S. BARNES.

October 26, 1887.

—Extract of his address delivered at the laying of the corner-stone of "Barnes Hall," Cornell University.

WILLIAM AUGUSTUS BEACH,


Lawyer. (1809-1884.)

HE was her accepted and chosen guide. She looked upon him with a veneration second only to that with which she regarded her God. Nay, if the incarnate Christ had come down, with the glory of Calvary upon His brow, and the love of sacrifice in His eye, she could not have bowed to him with more obedient and idolatrous deference than this woman rendered to her Pastor.—*From one of his famous pleas. See page 40, "Distinguished American Lawyers," by Henry W. Scott.*

BERNARD BARTON,

English Poet. (1784-1849.)

THE BIBLE.


AMP of our feet, whereby we trace
 Our path when wont to stray;
 Stream from the fountain of heavenly grace,
 Brook by the traveler's way.

Word of the ever-living God;
 Will of His glorious Son;
 Without thee how could earth be trod,
 Or heaven itself be won?

Yet, to unfold thy hidden worth,
 Thy mysteries to reveal,
 That Spirit which first gave thee forth
 Thy Volume must unseal.


SIR JOHN BAYLEY,

English Judge and Author. (1763-1841.)

AVID lived about one thousand years before our
 Saviour, and the Psalms are more ancient than the
 writings of any classic now extant. Homer, one of
 the earliest classic writers, wrote about eight hundred
 and forty years before the birth of Christ, and above one
 hundred years after the death of Solomon, the son of David.
 —“*Sir John Bayley's Book of Common Prayer*,” page 239.

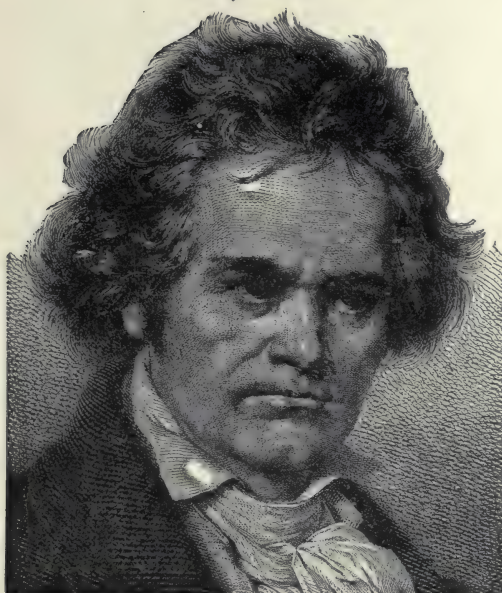
JAMES BURNIE BECK,

United States Senator. (1822-1890.)

OMETIMES we public men get worldly, and, perhaps,
 do not attend to our religious duties as we ought,
 but still we know the Bible is true, and that the only
 hope of the world is the Gospel of Jesus Christ. I
 was brought up under Henry Duncan, of Scotland, and felt
 the power of his ministry, and have felt it all the way
 through.—*In conversation with a fellow congressman a few
 days before death.*

LUDWIG BEETHOVEN,

Prussian Musical Composer. (1770-1827.)



TODAY happens to be the Lord's Day, so I will quote you something from my Bible: "See that ye love one another as I have loved you."—

"Franklin Square Song Collection."

No friend have I. I must live by myself alone; but I know well that God is nearer to me

than others in my art, so I will walk fearlessly with Him. I have always known and understood Him.—*From "A Score of Musical Composers," by Nathan Haskell Dole.*

PETER BAYNE,


Scottish Journalist and Author.

WE see Revelation synchronous with the history of our planet. The Word in which the redeeming Christ is revealed becomes precisely commensurate with the time in which the creating Christ has exhibited on our planet His creative power. The closing books of the New Testament tell us of a fire which will in later time envelop the world. The first book of the Old Testament, read by the light reflected from the works of

God, points us to a commencing fire in which the planet, as now constituted, had its beginning. From fire to fire spans the arch of creation; from fire to fire spans the arch of Revelation; Christ the Alpha and the Omega of both.—Page 393, "*Essays in Biography and Criticism*," by Peter Bayne.


JAMES BEATTIE,

Scotch Poet and Writer. (1735–1803.)


 HERE is not a book on earth so *favorable* to all the *kind*, and to all the *sublime* affections, or so *unfriendly* to *hatred* and *persecution*, to *tyranny*, *injustice*, and *every* sort of *malevolence* as the GOSPEL. It breathes nothing throughout but *mercy*, *benevolence*, and *peace*. . . . Such of the doctrines of the Gospel as are level to human capacity appear to be agreeable to the purest truth and soundest morality. All the genius and learning of the heathen world, all the penetration of Pythagoras, Socrates, and Aristotle, had never been able to produce such a system of *moral duty*, and so rational an account of Providence and of man, as is to be found in the New Testament.—Page 70, "*Allibone's Prose Quotations*."

SIR RISDON BENNETT,

President of the Royal Society of Physicians (1876–1891.) (1809–1891.)


 IT has been truly said that "the real evidence of Christianity is in its power." And how can we look round the world and fail to see proof of this power wherever the Gospel is known, among all races of mankind, all classes of society, all ranks of intellect. What is there comparable to the religion of Jesus Christ in promoting the happiness and welfare of mankind? The full influence of its power, even as regards the present life, we have indeed yet to see; and we can but faintly appreciate the inestimable light as shed on the life to come, the full glory of which has yet to be revealed.—Pages 41 and 42, "*Report of the Christian Evidence Society*, 1890."

SIR CHARLES BELL,

British Anatomist and Physiologist. (1774-1842.)

ON *viewing the Face Reversed*.—In compassionating a fellow creature it is not natural to look on the face reversed. Yet I have seen in a modern picture a soldier regarding his wounded comrade, *dessus dessous*, the mouth to the forehead, the eye to the mouth. The immediate effect was a want of sympathy—of proper feeling. Even the nurse turns her head in correspondence with the face of the infant. Is the same not meant by the Psalmist, "My heart said unto thee, Thy face, Lord, will I seek"? Thus, in looking on a picture of our Saviour, dead, lying on the knees of the Madonna, she turns her head nearly parallel with that of our Redeemer, which produces grace and tenderness.—Page 121, "*Art Suggestions from the Masters*," compiled by Susan N. Carter.

JEREMIAH SULLIVAN BLACK,

Lawyer; United States Attorney-General under President Buchanan. (1810-1883.)

AS a matter of fact, Jesus Christ died that sinners might be reconciled to God, and in that sense He died for them; that is, to furnish them with the means of averting Divine justice, which their crimes had provoked.

A man who, by any contrivance, causes his own offense to be visited on the head of an innocent person is unspeakably depraved. But are Christians guilty of this baseness, because they accept the blessings of an institution which their great Benefactor died to establish? Loyalty to the King who erected a most magnificent government for us at the cost of His life—fidelity to the Master who bought us with His blood—is not the fraudulent substitution in place of the criminal.—See "*The Claims of the Christian Religion*," by Judge Black, in "*North American Review*" of August, 1881.

JEAN BAPTISTE LE MOYNE BIENVILLE,

Colonial Governor of Louisiana, and Founder of New Orleans.

(1680-1768.)

IN the name of the Father, etc. Persuaded, as I am, of the necessity of death, and the uncertainty of the hour, I wish, before it arrives, to put my affairs in order. First, I consign my soul to God. . . . I implore the mercy of God and of Jesus Christ, my Saviour.—*From his Will. See page 325 of "Jean Baptiste Le Moyne, Seuer de Bienville," in "Makers of America" series, by Grace King.*

OTTO EDUARD LEOPOLD BISMARCK,

Late Prussian Chancellor. (1815-1898.)

WHATEVER in my former utterances may have applied to a living profession—to a profession of living Christian faith—I confess quite openly to-day, and I do not flinch from making this profession publicly or in my own house at any and every time. But it is precisely my living evangelical faith which imposes upon me the obligation to protect in every way the high office confided to me in the country of my birth, to serve which God created me.—*Declared in Parliamentary Debate, 1849.*

I firmly believe in a life after death. . . . Would to God that apart from what is known in the world I had no other sins upon my soul, for which I only hope to be forgiven by trusting in the blood of Christ. . . . Deprive me of my faith and you rob me of my Fatherland. Were I not a stanch Christian, did I not stand upon the miraculous basis of religion, you would never have possessed a Federal Chancellor in my person.—*Pages 351 and 353, Volume II, of "Prince Bismarck: an Historical Biography," by Charles Lowe.*

JOHN STUART BLACKIE,

Professor of Greek, University of Edinburg; Scotch Poet and Author.
(1809-1895.)

I AM of opinion that in Christ Jesus there is presented to the intelligent eye the most perfect picture of a Divine life in human shape that earth can conceive, and that the Holy Bible is a Book, or more properly a collection of Books, with a common inspiration, which, if studied with spiritual sympathy and historical discrimination, will approve itself the surest guide to a noble, happy, and useful life.

John S. Blackie

SIR WILLIAM BLACKSTONE,

English Jurist and Author of "Commentaries." (1723-1780.)

TO deny the possibility, nay, actual existence, of witchcraft and sorcery, is at once to contradict the revealed Word of God in various passages both of the Old and New Testament.

The preservation of Christianity as a national religion is abstracted from its own intrinsic truth, of the utmost consequence to the civil state, which a single instance will sufficiently demonstrate. The belief of a future state of rewards and punishments, the entertaining just ideas of the main attributes of the Supreme Being, and a firm persuasion that He superintends and will finally compensate every action in human life (all which are revealed in the doctrines of our Saviour, Christ), these are the grand foundations of all judicial oaths, which call God to witness the truth of those facts which perhaps may be only known to Him and the party attesting; all moral evidences, therefore, all confidence in human veracity, must be weakened by apostacy, and overthrown by total infidelity. Wherefore, all affronts to Christianity, or endeavors to depreciate its efficacy, in those who have once professed it, are highly deserving of censure.—
Pages 59 and 43, "Wendell's Blackstone's Commentaries," Volume IV.

A. BERNSTORFF,

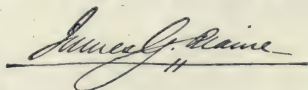
German Count.

I FOR myself, declare that I am here as an individual evangelical Christian, and that I should never have set my foot in this Parliament if I thought that it signified anything like a consent that all religions are equal, and that it is only necessary to be sincere and upright. I believe only the Bible to be true, and Protestant Christianity the only true religion. I wish no compromise of any kind. . . . We Christians are servants of our Master, the living Saviour. We have no right to compromise the truth He intrusted to us.—*Page 93, Volume I, "The World's Parliament of Religions," edited by Rev. John Henry Barrows.*

JAMES GILLESPIE BLAINE,*

Twenty Years in Congress, Speaker of the House, and Secretary of State under Presidents Garfield and Harrison. (1830-1893.)

I BELIEVE that the brotherhood of man and the Fatherhood of God are becoming the corner-stone of religion, as revealed in Christ, and as traced in human history. I have never doubted the Divinity of Jesus Christ and the Holy Scriptures.



FRANCIS PRESTON BLAIR,

Major-General, Congressman and United States Senator.
(1821-1875.)

THE Christian religion, in its magnificent monuments and emblems, gives the senses clear conceptions of the life, the body, the moral excellence, and even the sufferings of our Saviour. It gives embodiment to the thought and feeling which arise from our devotion.—*From his oration delivered at the Unveiling of the Benton Statue in St. Louis.*

* Mr. Blaine died in the triumphs of the Christian faith. His uniform tone during illness was that of a devout believer in the Lord Jesus Christ as a personal Saviour.—*Doctor Teunis S. Hamlin, Washington, D. C.*

THE RIGHT HONORABLE A. J. BALFOUR.

Parliamentary Leader in the House of Commons.

IN the world, looked at in the light of a simple theism, the evidences of God's material power lie about us on every side, daily added to by science, universal, overwhelming. The evidences of His moral interest have to be anxiously extracted grain by grain, through the speculative analysis of our moral nature; and if it be desirable that they should be enabled to obtain an imaginative grasp of this great truth; if they need to have them brought home to them that, in the sight of God, the stability of the heavens is of less importance than the moral growth of a human spirit, I know not how this can be done more completely than by the Christian doctrine of the Incarnation. . . . What is needed is such a living faith in God's relation to man as shall leave no place for that helpless resentment against the appointed order so apt to rise within us at the sight of undeserved pain. And this faith is possessed by those who vividly realize the Christian form of theism.—*See "The Right Foundations of Belief," by the Right Honorable Arthur James Balfour.*


JAMES ROBINSON BOISE,

Professor of Greek in the University of Michigan, 1852-1868, and later in the University of Chicago; Author of Greek Text-Books.

I WAS engaged for more than thirty years in teaching the Latin and Greek classics. I also edited portions of Homer, Heroditus, Thucydides, Xenophon, Plato, and Demosthenes. I have now for fifteen years been engaged in teaching the Greek New Testament. And what is the result? I have almost lost my fondness for the classic authors. Compared with the doctrines of the New Testament, they seem to me as chaff compared to the wheat. Beautiful chaff it may be, in the light of the sun, but they have nothing to nourish and satisfy the soul; whereas, the more one meditates on the inspired truth of the Bible, the more the spiritual nature, the God-like in man, grows, expands, is lifted up and strengthened.

SIR S. A. BLACKWOOD,


English Statesman.

 WE have gone to the heathen in certain lands with the Bible in one hand and the rum-bottle in another. What can be thought of the character of a Christianity that thus presented itself to them?

. . . How can we wonder that in India they have laughed at our Christianity, and cast contempt upon the name of our Lord Jesus Christ? It is our business to lift up our voices, and with bated breath, and no indistinct utterance, to declare that on the ground of every obligation that we owe to Him who has redeemed us by His precious blood, so far as lies in our power, so far as our protests, so far as our prayers can stay these deadly evils, they shall, by God's help, be impossible for the future.—*Page 470, Volume I, "Report of the Missionary Conference, London, 1888."*

JOHANN KASPER BLUNTSCHLI,

German Jurist. (1808–1881.)

 THE limits of the freedom of teaching are not prescribed by the letter of Scripture, but a fundamental requirement of Protestantism is free inquiry in and about the Scriptures. The attempt to limit the freedom of theological inquiry and teaching in the universities is a violation of the vital principles of Protestantism. Only such conceptions of the Person of Jesus can satisfy the religious necessities of this age as fully recognize the idea of His humanity and place in history. The higher reason only has unconditional authority, and the Bible must justify itself before its tribunal; we find the history of Divine revelation and its fulfillment in the Bible alone, and reason bids us to regard the Bible as the only authority and canon in matters of religious belief.—*Page 825, Volume XIX, of "The Encyclopædia Britannica."*



MY MOTHER'S BIBLE.

THIS Book is all that's left me now—
Tears will unbidden start—
With faltering lip and throbbing brow
I press it to my heart.
For many generations past
Here is our family tree;
My mother's hands this Bible clasped,
She, dying, gave it me.
My father read this Holy Book
To brothers, sisters dear;
How calm was my poor mother's look,
Who loved God's Word to hear!
Her angel face—I see it yet!
What thronging memories come!
Again that little group is met
Within the halls of home."




ONE OF THE SWEET OLD CHAPTERS—THE GUIDE OF YOUTH, THE COMFORT OF AGE.

From the Original Painting by Filleau, Kansas City, U. S. A.

At my mother's knee I first learned to lisp Scripture verses. If there is anything in my style to be commended, the credit is due to my parents, who instilled into my mind an early love for the Bible.—*Daniel Webster.*


JAKOB BOHME.

German Mystic Philosopher. (1575-1624.)

OW the Scripture witnesses throughout, and new-born man finds it so, that it is quite otherwise, and contrary to what it was before. It finds itself very humble, meek, courteous, and pleasant; it readily bears all manner of crosses and persecutions; it turns the outward body from out of the way of the wicked; it regards no reproach, disgrace, or scorn put upon it by the devil or man; it places its confidence, refuge, and love in the Son of God, it is fed by the Word of God, and can not be touched by the devil; for although it is in its own substance, and stands in the first principle in the indissoluble bond, it is enlightened with the light of God in the Son, and the Holy Ghost.—*From his essay: "The Third Principle; or Creation of the Material World, with the Stars and Elements."*

HERMANN BOERHAAVE,

Dutch Physician and Philosopher. (1668-1738.)

AM persuaded that the Scriptures, as recorded in their original, did alone instruct us in the way of salvation and afford tranquillity to the mind, with obedience to Christ's precepts and example; in particular, that precept confirming the law of Moses which respects the love of God and our neighbor.

This maxim, however, I wish to abide by, living or dying: That only is the best, and alone to be desired, which is perfectly agreeable both to the Divine goodness and majesty. Many who make the greatest profession of Christ's doctrine pay little deference to His example recommended in one of his precepts: "Learn of Me, for I am meek and lowly in heart."—Page 51, Section III, "*Account of the Life of Doctor Hermann Boerhaave,*" by Burton.

ROBERT BUCHANAN,

Scotch Poet.

MY God! my God! with passionate appeal,
 Pardon I crave for these mad moods of mine!
 Can I remember, with no heart to feel,
 The gift of Thy dear Son, the Man Divine?

NAPOLEON BONAPARTE,

Emperor of the French. (1769-1821.)

THE Bible is more than a Book; it is a living being, with an action, a power which invades everything that opposes its extension. Behold it upon this table, this Book surpassing all others; I never omit to read it, and every day with new pleasure.

Everything in Christ astonishes me. His spirit overawes me, and His will confounds me. Between Him and whoever else in the world there is no possible term of comparison; He is truly a Being by Himself. His ideas and His sentiments, the truth which He announces, His manner of convincing, are not explained either by human organization or by the nature of things.

Truth should embrace the universe. Such is Christianity, the only religion which destroys sectional prejudices, the only one which proclaims the unity and the absolute brotherhood of the whole human family, the only one which is purely spiritual; in fine, the only one which assigns to all, without distinction, for a true country, the bosom of the Creator, God. Christ proved that He was the Son of the Eternal by His disregard of time. All His doctrines signify one only and the same thing—eternity. What a proof of the divinity of Christ! With an empire so absolute, He has but one single end—the spiritual melioration of individuals, the purity of the conscience.—*Chapter XXXIII, Volume II, of "The History of Napoleon Bonaparte," by John S. C. Abbott. (Canon Liddon, in his Bampton Lectures, page 148, names*

these authorities: Luthardt, Apologetische Vortrage, pages 234, 293; M. Auguste Nicholas, Etudes Philosophique sur le Christianisme, Bruxelles, 1849, tom II., pages 352, 256; Chevalier de Beaupierre, Sentiment de Napoleon sur le Christianisme, edit. par M. Bathild Bouniol, Paris, 1864, pages 87, 118.)

JUNIUS BRUTUS BOOTH,

Tragedian. (1796-1852.)

YOU are right; to read that prayer (the Lord's Prayer) as it should be read, cost me the severest study and labor for thirty years, and I am far from satisfied with my rendering of that wonderful production. Hardly one person in a thousand comprehends how much beauty, tenderness, and grandeur can be condensed in a space so simple. THE PRAYER ITSELF SUFFICIENTLY ILLUSTRATES THE TRUTH OF THE BIBLE, AND STAMPS UPON IT THE SEAL OF DIVINITY.—From "*The Life of Elihu Burritt*," by Charles Northend.

CHARLES BONNET,

Swiss Naturalist and Philosopher. (1720-1793.)

I THEREFORE open this Book—the Old Testament—which to this day is held forth as authentic and divine by the descendants, in a direct line, of those men who crucified the Messenger of Heaven and persecuted His ministers and first disciples. I peruse the Book, and meet with a passage in it—Isa. liii.—which excites in me the greatest astonishment. I think I am reading an anticipated and circumstantial history of Christ; I discover all the features of His character, and the principal particulars of His life; in a word, I think I am reading the very evidence of the witnesses themselves.

By this bringing together and comparing the *external* (the

proofs which the miracles and prophecies, the character of our Saviour, and that of His disciples, exhibit, are called the *external* proofs) and *internal* proofs of Christianity, this important consequence results to my mind: that there exists no ancient history as well attested as that of Christ; that there are no historical facts established on so great a number of proofs; no proofs so solid, so striking, and so various, as those on which the religion of the divine Messenger is founded.—“*Philosophical and Critical Inquiries Concerning Christianity*,” by Charles Bonnet, of Geneva, Member of the Royal Academy of Paris.

VINCENZO BOTTA;

Author, and Professor of Italian Literature in the University
of the City of New York.

THE power of the Roman Emperors extended over the body and soul of the subject, but Christianity appeared to set free the Divine element of the human mind, and to assert its natural sovereignty. Religion and science, two branches from the same root, were thus made free by the mission of the Redeemer, and the state has no more power over the one than the other. There are moral elements in the nature of man which were particularly developed by the Gospel, and without which no society can flourish.—Page 78, “*A Discourse on the Life, Character, and Policy of Count Cavour*,” by Vincenzo Botta.

PAUL BOURGET,


French Novelist.

FOR many years I, like most young men in modern cities, was content to drift along in agnosticism, but I was brought to my senses at last by the growing realization that there is in this life such a thing as responsibility for the influence upon others. I saw that the

life of the man who simply said "I don't know, and not knowing, I do the thing that pleases me," was not only empty in itself, and full of disappointment and suffering, but was a positive influence for evil upon the lives of others. Since then my belief has grown firmer in the Christian system for practical happiness in this world.—*The Herald, New York, August 13, 1893.*


EDWARD BELLAMY,

Author of "Looking Backward."

HERE shall we find the explanation of the paradox of the adoration of Christ, as not merely leader, but God, by communities which tolerated a social organization that made earth a hell and openly outraged every word of His Gospel? If you can imagine a conception of Christianity which shall leave out the Golden Rule, you will have an explanation of this paradox. All this teaching which was the whole of His Gospel, was grouped about and crystalized in the Golden Rule, whereon our modern world is founded as an everlasting foundation. To believe in Christ and not believe in the Golden Rule as the only plan for social organization, seems to me a moral and rational impossibility.—*The Ladies' Home Journal, January, 1895.*

FRANCIS BOWEN,

Educator and Author.

ACCEPT with unhesitating conviction and belief the doctrine of the being of one personal God, the Creator and Governor of the world, and of one Lord Jesus Christ, in whom dwelleth all the fullness of the Godhead bodily; and I have found nothing whatever in the literature of modern infidelity which, to my mind, casts even the slightest doubt upon that belief.—*See Preface to "Modern Philosophy," by Francis Bowen, Alford Professor of Natural Religion, Moral Philosophy, and Civil Polity in Harvard College.*

SIR JOHN BOWRING,

English Poet, Statesman and Linguist. (1792-1872.)

THE GOSPEL PROCLAIMED.

HOW sweetly flowed the Gospel sound,
 From lips of gentleness and grace,
 When listening thousands gathered round,
 And joy and gladness filled the place.

From Heaven He came, of Heaven He spoke,
 To Heaven He led His followers' way;
 Dark clouds of gloomy night He broke,
 Unveiling an immortal day.

Decay, then, tenements of dust;
 Pillars of earthly pride, decay;
 A nobler mansion waits the just,
 And Jesus has prepared the way.

CHARLES CARROLL BONNEY,

Lawyer; President of World's Congress Auxilliary


IF all the leaders the world has ever known could be convened in one grand assembly, and the utmost merits of each proclaimed and admitted; if Jesus Christ should then stand forth in the midst, not one would contest His supremacy, but all, with one accord, would bow the head in His Divine presence, and feel honored by acknowledging Him "King of kings, and Lord of lords."

If all the books in the world could be assembled in one great convention to choose a king, and the crown were to be awarded to that one which had been printed in the largest number of languages, and has exercised the most potent and far-reaching influence for the elevation and enlightenment of mankind, the Holy Bible—the Book Divine—would have no real competitor, but would be chosen by acclamation.

Charles C. Bonney.


HJALMAR HJORTH BOYESEN,

Professor of German at Columbia College, and Author.


 HERE is a vast field here for the Christian missionary; for our social order rests upon Christianity as a basis, and can only be maintained by faith in revealed religion. If Christianity ceases to be a power in the land, if the fear and the love of God cease to be restraining influences in the minds of men, our present social order is surely doomed. . . . It is therefore a sign of the utmost significance when the Christian Churches throughout our land become aroused to the necessity of grappling with these great and vital problems. They are not in themselves insoluble; but they require for their solution all the patriotism, the earnestness and self-devotion which are found in the Church of Jesus Christ. It is in this sign, and in this alone, that we shall conquer.—*From his address on Immigration, delivered at the Evangelical Alliance, Washington, D. C., December, 1887; extracted from pages 68 and 74 of "National Perils and Opportunities."*

ROBERT BOYLE,

Irish Chemist and Philosopher. (1626-1691.)


 UR Saviour would love at no less rate than death; and from the supereminent height of glory, stooped and debased Himself to the sufferance of the extremest of indignities, and sunk himself to the bottom of abjectness, to exalt our condition to the contrary extreme.—*Page 104, "Allibone's Quotations."*

The Books of Scripture illustrate and expound each other; as in the mariner's compass, the needle's extremity, though it seems to point purposely to the north, doth yet at the same time discover both east and west, as distant as they are from it and each other, so do some texts of Scripture

guide us to the intelligence of others, for which they are widely distant in the Bible.

We should carefully distinguish betwixt what the Scripture itself *says* and what is only *said in* the Scripture. For we must not look upon the Bible as an oration of God to men, or as a body of laws; . . . but as a collection of composures of very different sorts, and written at very distant times; and of such composures that, though holy men of God—as Peter calls them—were actuated by the Holy Spirit, who both excited and assisted them in penning the Scripture, yet there are many others besides the Author and the penman, introduced speaking there.—“*Some Considerations Touching the Style of the Holy Scriptures*,” by Robert Boyle.

LUTHER BRADISH,

Statesman. (1783-1863.)



WHEREVER the Bible has gone, it has carried with it juster notions of individual rights and sounder views of the true end and object of government.

It has exerted a great and benign influence upon the enactment of laws and their execution. . . . Equally great and salutary has been the influence of the Bible upon the mental labors and the intellectual condition of man in all ages and in all countries. It has chastened his imagination and invigorated his judgment. It has purified literature, elevated philosophy, directed science to its true ends and aims, and thus effectually contributed to the advancement of civilization and amelioration of the world. All this has the Bible accomplished for man in regard to this life. But this precious revelation of God to man is not limited to his brief existence here. It has a far higher aim, and was destined to achieve for him a far greater and more enduring good in reference to that which is to come.—“*Testimony to the Value of the Sacred Scriptures*,” by the American Bible Society.

WILLIAM M. BRADSHEAR,

President of Iowa State College.

THE Holy Bible is the revelation of God in history, in redemption, and the compendium of all ethics. It is the fountain of law and literature. It is the chart and compass of man in a shoreless world that keeps him near the pole-star of eternal truth.

Jesus Christ is more than any other in history, because He presents the universal elements of humanity as distinguished from individual peculiarities. He presents a complete human nature in moral and spiritual attributes. The four lives of Christ, as recorded by the four Evangelists, are explainable only as being historically true. The beneficent power of His life and death over the subsequent history of mankind is an unimpeachable proof of His divine humanity.

William M. Bradshew

THE RIGHT HONORABLE LORD BRASSEY,

English Statesman.

I WAS glad to notice in the prayer just offered, that we give thanks to our Heavenly Father in the name of Jesus Christ, our Lord, for the work which is done, not only by this society, but by kindred societies. I have been on board the storm-tossed vessel in which a good Bishop of the Anglican Church was engaged in carrying the Gospel to the distant ice-bound shores of Labrador; I have been in the stormy waters of the Straits of Magellan, and have seen at what sacrifice, and by what efforts, the Gospel is carried to the savage people of Terra del Fuego; I have seen the devoted missionaries who are sent by the United States at their work in Beyrout and Lahore. . . . I do not question the melancholy fact that there are masses of people in our midst who do not hear the good news of salva-

tion; but I fear, in too many instances, those of our people who do not hear the Gospel do not hear it because they do not avail themselves of the opportunities which are in existence.—*From a speech at Exeter Hall, May, 1888, before the London Missionary Society.*

DAVID JOSIAH BREWER,

Associate Justice of the United States Supreme Court.

I BELIEVE in Jesus Christ as the great Helper, Comforter and Saviour of humanity, and the Holy Bible as bearing to us the story of his mission, the rules of duty, the revelation of Eternal Life, and also the conditions under which the attainment of that life are possible. No Book contains more truths, or is more worthy of confidence than the Bible; none brings more joy to the sorrowing, more strength to the weak, or more stimulus to the nobly ambitious; none makes life sweeter, or death easier or less sad.



SIR DAVID BREWSTER,

Scottish Physicist. (1781-1868.)

I SHALL see Jesus, and that will be grand! . . . What should I have done *now*, had I tried to find a Saviour at this time?

Oh, is it not sad that all are not contented with the beautiful simple plan of salvation—Jesus Christ only—who has done so much for us. “Notwithstanding his talents!” That disgusts me: merit for a man to bow his intellect to the Cross! Why, what can the highest intellect on earth do but bow to God’s Word and God’s mind thankfully? When I find a doctrine plainly stated in the Bible, that is

enough, God knows. I can depend on God's Word. We should not expect in this world to be free from things obscure to us, and beyond our ability to explain. . . . To believe in the Lord Jesus Christ is to live; I trust Him and enjoy His peace.—*James Macaulay in Volume II of "Short Biographies for the People."*

F. C. BRIDGEMAN,

Member of Parliament; British General.

MAY I venture to give you an example of God's answer to an impious prophecy? In the middle of the last century, Voltaire, perhaps the greatest of atheistic writers, prophesied that within a hundred years the Bible would be an unknown Book, or, if it existed at all, it would exist in the museum of some collector, who would point to it as a monument of the folly and superstition of our ancestors. Well, more than a hundred years have rolled away, and the very room in which that prophecy was written is now one of the depots of the British and Foreign Bible Society in France, from which the Scriptures are distributed to every town and hamlet in the country.—*From a Speech at the eighty-fourth anniversary of the British and Foreign Bible Society.*

HENRY GEORGES S. O. DE BLOWITZ,

Journalist; Paris Correspondent London Times.

I PREFER the Word of God, which teaches us not to consider ourselves better than other men, because we are dust ourselves. Humanity oscillates between atheism, which rejects reason, and reason, which bows to faith. Unless you can show me a religion which inculcates precepts more sublime than those of the Divine Philosopher of Nazareth, leave me to my faith without seeking to trouble it.—*Review of Reviews, May, 1896.*

GEORGE NIXON BRIGGS,

Governor of Massachusetts, 1843-1851; Congressman Six Successive Terms; and Philanthropist. (1796-1861.)

YOU go to an embassy compared with which all the embassies of men dwindle into insignificance. You go forth as ambassadors of Christ. You go to crumble idols—to convey light to benighted minds—to kindle love to God in the souls of ungodly men. Who can overestimate the qualifications necessary for such work? The fervent, effectual prayer shall ascend to the mercy seat for you. You shall never see the day when your brethren who sent you out shall turn their backs on you; but look higher,—the Saviour has told you, “Lo, I am with you alway, even unto the end of the world.” The Almighty Friend will always be at your side to sustain you.—*Addressed to missionaries, Buffalo, May, 1850, while President of the American Baptist Missionary Union.*

JOHN BRIGHT,

English Orator and Statesman. (1811-1889.)

WE know that the Divine Founder of our faith has left much more of the doings of a loving heart than of dogma. What has always struck me most in reading the Gospels is how much compassion there was with all that were sick and suffering.

We are a Christian nation; we draw our rule of doctrine and practice from the living oracles of God, and from the direct revelation of the Omnipotent. We have conceived the magnificent project of illuminating the whole earth, even to the remotest and darkest recesses, by the dissemination of the Gospel. Within the limits of this island alone every Lord's Day over 20,000 temples are thrown open, in which devout men and women worship Him, who is the Saviour of the world.—*See pages 298, 462, “Life and Times of the Right Honorable John Bright,” by William Robertson.*

SIR WYKE BAYLISS,

President of the Royal Society of British Artists.

ART knew Christ only as the Son of Man, but the image desired must be the Son of God. What could the painter do? How should the Master be differentiated from the malefactors? How should the Divinity of the Crucified be manifested? And so through the attempt to paint a creed instead of a fact Art became untrue to the Church and the studio. The divinity of Christ when He lived among men was not visible. Even His mother did not know that He was God.—Page 120, "*A Painter's Study of the Likeness of Christ*," by Sir Wyke Bayliss.

WILLIAM BROSS,

Journalist; Editor of the Chicago Tribune. (1813-1890.)

HE answered these three questions regarding the elements of true success in life:

(1) What maxims have had a strong influence on your life, and helped to your success? "The Proverbs of Solomon and other Scriptures. They were quoted a thousand times by my honored father, and caused an effort to do my duty each day, under a constant sense of obligation to my Saviour and fellow man."

(2) What do you consider essential elements of success for a young man entering upon such a profession as yours? "Sterling, unflinching integrity in all matters, public and private. Let everyone do his whole duty, both to God and man. Let him follow earnestly the teachings of the Scriptures and eschew infidelity in all its forms."

(3) What, in your observation, have been the chief causes of the numerous failures in the life of business and professional men? "Want of integrity, careless of the truth, reckless in thought and expression, lack of trust in God, and a disregard of the teachings of His Holy Word, bad company, and bad morals in any of their many phases.—"*Successful Business Men of To-day*," by Wilbur F. Crafts, page 232.

JOHN BROOKS,

Physician; Governor of Massachusetts, 1816-1823. (1752-1825.)

I LOOK back upon my humble life with humility. I am sensible of many imperfections that cling to me. I know that the present is neither the season nor the place to begin the preparation for death. Our whole life is given us for this great object, and the work of preparation should be early commenced, and be never relaxed till the end of our days. To God I can appeal that it has been my humble endeavor to serve Him with sincerity; and wherein I have failed, I trust in His grace to forgive. I now rest my soul on the mercy of the adorable Creator, through the only mediation of His Son, our Lord.—*Dixwell's Memoirs.*

SIR THOMAS BROWNE,

English Physician and Author. (1605-1682.)

I DARE, without usurpation, assume the honorable title of a Christian. . . . I am of the same belief our Saviour taught, the apostles disseminated, the fathers authorized, and the martyrs confirmed.

I desire to exercise my faith in the difficultest point; for to credit ordinary and visible objects is not faith, but persuasion. Some believe the better by seeing Christ's sepulchre; and when they have seen the Red Sea, doubt not the miracle. Now, contrarily, I bless myself and am thankful that I lived not in the days of miracles, that I never saw Christ nor His disciples. I would not have been one of those Israelites that passed the Red Sea, nor one of Christ's patients on whom He wrought His wonders; then had my faith been thrust upon me; nor would I enjoy that greater blessing pronounced to all that believe and saw not. 'Tis an easy and necessary belief to credit what our eyes and sense have examined. I believe He was dead and buried, and rose again; and desire to see Him in His glory, rather than to contemplate him in His cenotaph or sepulchre.—*"Religio-Medici,"* pages 15 and 21, by Sir Thomas Browne.

HENRY BROUGHAM,

English Statesman and Author. (1779-1868.)



THAT there should be no exclusion of *religious* instruction, but that, on the contrary, there should be a direct recognition of it, is my very decided opinion.

I certainly am one of those who think that the bill should contain, in positive and express terms, a provision that in all schools founded, extended, or improved under this bill, the Scriptures shall be read. When I say that the Scriptures are one of the Books which should be read in the schools, I, of course, mean that it should not be the only Book read there: far from it; God forbid: for the sake of religion and the Bible itself, God forbid: but that, as a part of the reading in such schools, the Holy Scriptures should be used.—*From a speech in the House of Lords in 1837.*

CHARLES BROCKDEN BROWN,

Author and Journalist. (1771-1810.)



I AVOW myself to be, without equivocation or reserve, the ardent friend and the willing champion of the religion of Christ. Christian piety I revere as the broadest excellence of human beings.—*Page 164, "The Life of Charles Brockden Brown," by William H. Prescott, in "The Library of American Biography," by Jared Sparks*

JOHN R. BROOKE,

Major-General.



MY religious convictions are plainly stated in these words: I believe in God the Father, God the Son and God the Holy Ghost. This belief, grand and simple, as was taught by our Saviour in the four Gospels, holds the minds of a majority of the Christian world.

TYCHO BRAHE,

Danish Astronomer. (1546-1601.)

NO man can be made happy and enjoy immortal life but through the merits of Jesus Christ the Redeemer, the Son of God, and by the study of His doctrines and the imitation of His example.—*Astronomæ Instaurate Mechanica*, p. A.

GEORGES LOUIS LECLERC BUFFON,

French Naturalist; Member of the French Academy.

(1707-1788.)

IDIE in the religion in which I was born, and publicly attest that I believe in Jesus Christ, who came from heaven to earth for the salvation of men.—*To Madame Necker*, page 303, *Volume II*, "The Salon of Madame Necker," by *Viscomte D'Hauserville*.

SIR GAINSFORD BRUCE,

Judge in the High Court of Justice, England.

OUR society does well to put in the very front of its title the word "Religious." It is the Religious Tract Society; it draws its inspiration from the very source and fount of light and knowledge. It is a noble alliance of God's faithful people, differing no doubt, in some smaller matters, but agreeing in those grand truths of Christianity which they hold in common. In this society you have a firm hold of your principles that have been professed by loyal people for nineteen hundred years all over the world. Yet while you are wide in your sympathy, and tolerant in your action, you hold your principles very fast, and you profess no false alliance with those who would set forth a Christianity without a Christ, or a creed without a God.—*An address on taking the Chair at the ninety-fourth anniversary of the Religious Tract Society, London*.

ROBERT BROWNING,

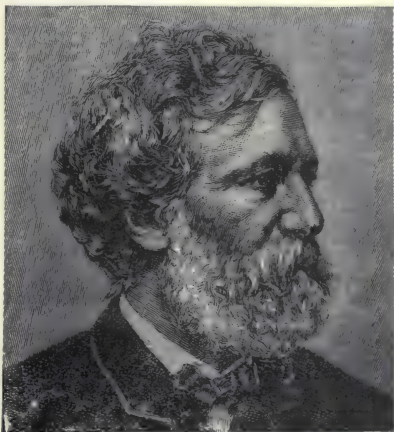
English Poet. (1812-1890.)

This Book's fruit's plain
And needs not miracle to justify
It any more.

Morality to the uttermost,
Supreme in Christ as we all confess,
Why need we prove what would avail no jot
To make Him God if God He were not?
What is the point where Himself lays stress?
Does the precept run, "Believe in Good,
In Justice, Truth, now understood
For the first time?"—or "believe in Me,
Who lived and died, yet essentially
Am Lord of Life."

IT is the great thing—
the greatest—that a
humble being should
have passed the proba-
tion of life, and should
sum up its experience in
a witness to the power
and love of God. I con-
gratulate you. All the
help I can offer is the as-
surance that I see more
reason to hold by the same

hope—and that by no means ignorant of what has been ad-
vanced against it. For your sake, I wish I had the genius
which you attribute to me—a specially privileged insight,
that I might put it in aid of the ordinary argument. For I
know I myself have been aware of something more than
ratiocinative process when the convictions of genius have
filled my soul to its depths; as when Napoleon, shutting up
the New Testament, said of Christ: "Do you know, I am
an understander of men? Well, He was no man."—*Letter
to a sick friend.*



JOSEPH EMERSON BROWN,

United States Senator. (1821-1894.)

IN reply to your letter asking a few lines as to my opinion of Christ and the Bible, I have to state with pleasure that I believe the Holy Bible is the inspired Word of God, and contains the only true rule of faith and practice. I believe that Jesus Christ is the Son of God, the Sovereign of the universe, and the Saviour of all who believe in Him.

Joseph E. Brown.

ROBERT BRUCE,

King of Scots. (1274-1329.)

IVOWED to God that if I should live to see an end of my wars, I would then set out in person, and carry on war against the enemies of my Lord and Saviour to the best of my power. Never had my heart ceased to bend to this point, but our Lord has not consented thereto, for I have had my hands full in my days, and now at last I am seized with this grievous sickness, so that, as you all see, I have nothing to do but to die. And since my body can not go thither, and accomplish that which my heart hath so much desired, I have resolved to send my heart there, in place of my body, to fulfill my vow. . . . In place of myself, therefore, I entreat thee, my dear and tried friend, that for the love you bear me, you will undertake this voyage, and acquit my soul of its debt to my Saviour.—*To Sir James Douglas. Page 27, Volume I, of "Chronicles of England, France, Spain, and the Adjoining Countries," by Sir John Froissart.*

JOHN BROWN,

Reformer. (1800-1859.)

I COMMEND you all to Him "whose mercy endureth forever," to the God of my fathers, "whose I am, and whom I serve." "He will never leave you nor forsake you." Finally, my dearly beloved, be of good comfort! Be sure to remember and follow my advice, and my example, too, so far as it has been consistent with the holy religion of Jesus Christ, in which I remain a most firm and humble believer. Never forget the poor, nor think anything in them to be lost in you, even though they may be black as Ebedmelech, the Ethiopian eunuch, who cared for Jeremiah in the pit of the dungeon; or as black as the one to whom Philip preached Christ.—*Page 580, "Life and Letters of John Brown," by Frank B. Sanborn.*

SIR GEORGE BRUCE,

English Statesman.

AND what a blank it would be to-day if the religious agencies working for Jesus Christ were wiped out of existence, how crippled would various agencies be over the earth. Because, if ever there was a time when it was necessary, in order to the carrying out of the great evangel, that there should be a pure literature, a literature steeped with the testimony of God's love, it is to-day. . . . It is necessary that the Christian Church should see that the power of the press is wielded so that the truth shall be within reach of all our children, literature which shall do them good, and give them something which they can have in their hand to tell them of Christ and His great salvation.—*Delivered in Exeter Hall at the Anniversary Meeting of the Religious Tract Society, May 8, 1891.*

FELIX BRUNOT,

President of the American Reform Association;
Philanthropist.

I REJOICE in the thought that my feet were early guided to my Saviour, Jesus Christ. He is now the Rock on whom I rest all my comfort and trust; as earthly things lose power to impart real joy, heavenly things abound in peace and consolation.

The Holy Scriptures, given to man by Divine inspiration, that reveals to us this wonderful and blessed Redeemer, is daily more prized by me, and taken in its plainest meaning, I find it a sufficient and abiding guide under all the conditions of life.

Felix R Brunot.

JAMES BUCHANAN,

Fifteenth President of the United States. (1791-1868.)

WE are both at a period of life when it is our duty to relax our grasp on the world fast receding, and fix our thoughts, desires, and affections on One who knows no change. I trust in God that, through the merits and atonement of His Son, we may both be prepared for the inevitable change.—“*Life of James Buchanan,*” by *George Tichnor Curtis*.

THE RIGHT HONORABLE JAMES BRYCE,

Member of Parliament since 1880; Author.

EVERY soul is precious, because it is in direct relation to God. The value of man's soul is measured by the death of the Saviour. It is indeed the sheet-anchor of humanity. . . . All men are born equal; all men die equal; all souls are immortal, and Christ died for all.—“*Equality,*” by *James Bryce*, “*The Century Illustrated Magazine,*” July, 1898.

JAMES BUCHANAN,

Congressman.

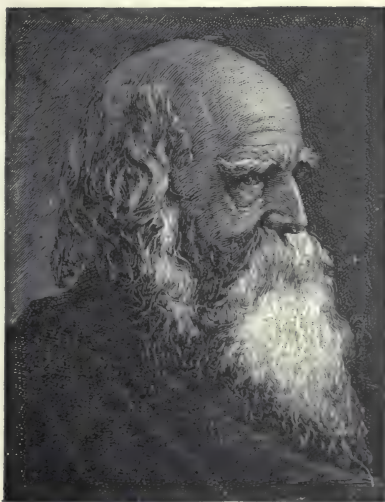
I COUNT that man my worst enemy who would endeavor to weaken my faith in the Bible as the very revealed Word of God, or in Jesus Christ as the atonement for sin. He would darken for me the only light which shines over and beyond the dark river. He would take from me the only hope I have that my sinful nature may be purified, and fitted to dwell in happiness in the presence of a pure and sinless God forever.

James Buchanan

WILLIAM CULLEN BRYANT,

Poet and Journalist. (1794-1878.)

THE sacredness of the Bible awes me, and I approach it with the same sort of reverential feeling that an ancient Hebrew might be supposed to feel who was about to touch the ark of God with unhallowed hands. — *Park Goodwin's "Life of William Cullen Bryant."*



I can not but lament the tendency of the time, encouraged by some in the zealous prosecution of science, to turn its attention from the teachings of the Gospel, for the beautiful precepts of Christ's life, and the supremely excellent precepts which He gave His disciples, and the people who resorted to hear Him. To

these teachings the world owes its recovery from the abominations of heathenism. The very men who, in the pride of their investigations into the secrets of the internal world, turn a look of scorn upon the Christian system of belief, are not aware how much of the peace and order of society, how much the happiness of households, and the purest of those who are dearest to them, are owing to the influence of that religion extending beyond their sphere. . . . In my view, the life, the teachings, the labors, and the sufferings of the blessed Jesus, there can be no admiration too profound, no love of which the human heart is capable too warm, no gratitude too earnest and deep of which He is justly the object.—Page 275, *“Life of William Cullen Bryant,”* by John Bigelow.

This poet's daughter says: “At Naples he made a public profession of faith in Christ as his personal Saviour.”—Page 278 of last authority.

WILLIAM ALFRED BUCKINGHAM,

“War Governor.” (1804-1875.)

I WAS then, as always afterwards, impressed with his earnest advocacy of the cause of the weak, his Christian faith, and what was far more, his Christian life.”

“There is, in this unbelieving generation, a loud, desperate, if not devilish element, hoping nothing here, and fearing nothing hereafter, which screams with derision of the Christian statesman. Standing by the grave of Governor Buckingham, I must not forget to tell the world that he was a Christian statesman.”

“He can well bear the name of Christian statesman; for though in these days, when clouds of calumny are thick about the heads of all men in public life, it is the fashion of some to speak sneeringly of Christian statesmen, yet the bitterest scoffer and traducer can well mention the name of William A. Buckingham as a Christian statesman without a sneer.—From *Memorial Addresses of Congressmen and Senators, delivered in Washington, February 27 and March 1, 1877.*



POPULAR AMERICAN JOURNALISTS.

WHITELAW REID,

Page 378.

CHARLES ANDERSON DANA,

Page 112.

HERMAN H. KOHLSAAT,

Page 268.

GEORGE WILLIAM CURTIS,

Page 110.

HENRY WATTERSON,

Page 490.

HENRY WOODFIN GRADY,

Page 168.

ELLIOTT F. SHEPARD,

Page 408.

GEORGE EUGENE BELKNAP,*

Rear-Admiral United States Navy.

NO nation can materially enlarge her borders and rise to great ascendancy except on the basis of Christianity and its revealed Word. In such ferment of unrest, such tumult of change, the old religions will surely give way to the power of the Cross.

The Light of the World will irradiate those fair lands. The utterly indifferent temperament of the Chinese conduces to this ambition of Japan, and so surely as she accomplishes her lofty ambition, so surely will the Cross of our Saviour be uplifted over it all in all the significance of its power.

Geo. E. Belknap

* "As an eye-witness, I assert it to be a fact beyond contradiction that there is not an official, or any other person, from emperors, down to the lowest coolies in China and Japan, who are not indebted every day to the work of our American Missionaries."

EDWARD GEORGE E. BULWER-LYTTON,

British Novelist. (1805-1873.)



GOD!" the last Crusader cried,
 "And art Thou careless of Thine own?
 For us Thy Son in Salem died,
 And Salem is the Scoffer's throne!"

Swift as he spoke, before his sight,
 A form flashed, white-robed, from above;
 All Heaven was in those looks of light,
 But Heaven, whose native air is love.

"Alas!" the solemn vision said,
 "Thy God is of the shield and spear—
 To bless the quick and raise the dead
 The Saviour-God descended here!

"Ask not the Father to reward
 The hearts that seek, through blood, the Son;
 O warrior, never by the sword
 The Saviour's Holy Land is won!"

JEAN DE LA BRUYERE,

French Author and Moralist. (1646-1696.)

I COULD not be an atheist. . . . I admire God in His works and Word, and I seek by the knowledge of the truth to regulate my mind and heart and become better. . . . When we admit the coming of Christ, His mission, and His grace, of what help, of what use, I pray you, could they be to man if they did not strengthen his weakness; if, finding himself inclined to vice, they did not reform him; and if they did not make him strong and persevering in righteousness?—"Dialogue III," page 589.

EDWARD ROBERT BULWER-LYTTON,

British Poet. (1831-1891.)

WHO BY SEARCHING CAN FIND OUT GOD?

.

Our nature is not one with the Divine.

Not so. The Man-God dies; and by His death
Doth with His own immortal life combine

The spirit pining in this mortal breath.

Who from Himself, Himself did alienate,

That He, returning to Himself, might pave

A pathway hence, to heaven from the grave,
For man to follow through the heavenly gate.

.

And so the Prince of Life, in dying, gave

Undying life to mortals. Once He stood

Among His fellows this side the grave,

A man, perceptible to flesh and blood:

Now, taken from our sight, He dwells no less

Within our mortal memory and thought;

The mystery of all He was and wrought

Is made a part of general consciousness,

And in this consciousness I reach repose.

CHRISTIAN KARL JOSIAS BUNSEN,

Prussian Scholar and Ambassador. (1791-1860.)

WITH all feebleness and imperfection I have ever lived, striven after, and willed the best and noblest only. But the best and noblest is to have known Jesus Christ. . . . Christ is the Son of God, and we only His sons if the spirit of love which was in Christ is also in us.—*Pages 390 and 392, "Memoirs," by Frances Baroness Bunsen.*

I hope that our children and our children's children will see religious liberty, not only in this land and in my own country, but over the whole world; when the Bible and the faith of the Gospel will form the basis, as it is the only basis, of civil and religious liberty, for the Bible is the only cement of nations, and the only cement that can bind religious hearts together; and that this great and glorious institution, the mother of hundreds of blessed institutions all over the world, will be at the head of all, proclaiming the Word of God as the foundation of all peace and happiness in this world, and in that which is to come.—*A passage in an address before the British and Foreign Bible Society, 1852.*

ROBERT JONES BURDETTE,

Humorist.


CHRIST, our Saviour, alone stands high as heaven above all criticism. Like the Wise Men, led by the stars, we fall at His feet and worship Him to declare: "I see no fault in Him," and then order Him to be put to death. "Whereunto shall I liken my kingdom?" exclaimed the Christ. And the highest intellect, the profoundest knowledge, scanning every page of history, can find no man or angel with whom we can compare Jesus of Nazareth, the Man incomparable, the very God.

Robert J. Burdette

BJORNSTJERNE BJORNSON,

Norwegian Author.


CHORUS WITHIN THE CHURCH.

OME, child, come, bride,
 To God's own side.
 From grief find rest
 On Jesus' breast.
 Rest thy burden of sorrow
 On Horeb's height;
 Like the lark, with tomorrow
 Shall thy soul take flight.

Here stilled is all yearning,
 No passion returning,
 No terror came near thee
 Where the Saviour can hear thee!
 For He, if in need be
 Thy storm-beaten soul,
 Though it bruised as a reed be,
 Shall raise it up whole.

ELIHU BURRITT,

Author and Linguist. (1810-1879.)


HAT is remarkable, when he (Junius Brutus Booth) was inclined to give an illustration of this faculty to private circles of friends he nearly always selected some passages of Job, David, or Isaiah, or other holy men of old. When an aspiring professor of Harvard went to him by night to ask a little advice or instruction in qualifying himself for an orator, the veteran tragedian opened the Bible from Isaiah in a way that made the Cambridge scholar tremble with awe, as if the prophet had risen from the dead, and was uttering sublime visions in his ear.

JOHN SMEATON, (1724-1792), Originator and Builder of the "Eddystone Lighthouse." He had learned the value of religious truth, and in passing through the valley and shadow of death, his sole help was the mercy of a Redeemer; and hence he listened with delight to the promises of Holy Writ.—"The Story of John Smeaton and the Eddystone Lighthouse."

Suppose, for instance, we could see with their eyes the historical God of the universe, as He sees them; that He could, as it were, photograph their impersonation of His being; the humanity they made Him wear; the throne they seat Him on; the crown they place on His head; the robes they clothe Him with; His heaven, His angels, our Saviour at His side; and the spirits of the just made perfect in the forms they give them. If we could see all these embodiments of their conception, we should get a clear view of the faculty of idealism in the highest realm of spiritual life, as well as in that general progress and well-being of mankind which we call civilization.—See "*Life of Elihu Burritt*," by Charles Northend.

ROBERT BURNS,

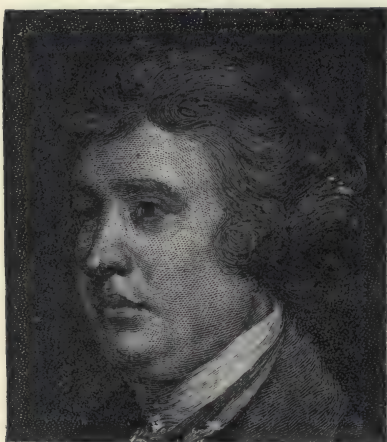
Scottish Poet. (1759-1796.)

 MIND pervaded, actuated, and governed by purity, truth, and charity, though it does not *merit* heaven, yet it is an absolutely necessary prerequisite, without which heaven can neither be obtained nor enjoyed; and by Divine promise such a mind shall never fail of "attaining everlasting life;" hence the impure, the deceiving, and the uncharitable extrude themselves from eternal bliss by their unfitness for enjoying it. The Supreme Being has put the immediate administration of all this, for wise and good ends known to Himself, into the hands of Jesus Christ, a great Personage, whose relations to Him we can not comprehend, but whose relation to us is that of guide and Saviour; and who except for our obstinacy and misconduct, will bring us all, through various ways and by various means, to bliss at last.—See "*Development of English Literature and Language*," Volume II, page 236, by Alfred Welsh.

I cast myself on the Lord Jesus Christ for mercy.—*John Randolph's last words.*

EDMUND BURKE,

English Statesman and Orator. (1729-1797.)



FIRST, according to the ancient, good, and laudable custom, of which my heart and understanding recognize the propriety, I bequeath my soul to God, hoping for His mercy through the only merits of our Lord and Saviour Jesus Christ.—*P. 441, Volume II, "Life of Edmund Burke," by Robert Bissel.*

The Scripture is no one summary of doctrines regularly digested, in which a man could not mistake his way; it is a most remarkable, but most multifarious, collection of the records of the Divine economy; a collection of an infinite variety of theology, history, prophecy, psalmody, morality, allegory, legislation, carried through different books, by different authors, at different ages, for different ends and purposes.—*Page 90, Volume VI, "The Works and Correspondence of the Right Honorable Edmund Burke."*

BENJAMIN FRANKLIN BUTLER,

Lawyer and Attorney-General under President Jackson.

(1795-1858.)

HE is truly happy, whatever may be his temporal condition, who can call God his Father in the full assurance of faith and hope. And amid all his trials, conflicts, and doubts, the feeblest Christian is still comparatively happy; because cheered by the hope—faint and humble though it be—that the hour is coming when he

shall be delivered from "this body of sin and death," and in the vision of his Redeemer, and by a never-ending progression in knowledge and virtue, approximate to the perfection and felicity of angels. Not only does the Bible inculcate, with sanctions of the highest import, a system of the purest morality, but in the person and character of our blessed Saviour it exhibits a tangible illustration of that system. In Him we have set before us—what, till the publication of the Gospel, the world had never seen—a model of feeling and action, adapted to all times, places, and circumstances; and combining so much of wisdom, benevolence, and holiness, that none can fathom its sublimity; and yet, presented in a form so simple, that even a child may be made to understand and taught to love it.—*From an address delivered at Alexandria, D. C., 1834.*

MARIE FERDINAND BRUNETIÈRE,

Semitic Editor of the *Revue des Deux Mondes*; one of the Forty Immortals of the French Academy.

HAS science fulfilled one of the promises with which it started? Has it, as Condorcet thought, established a universal morality? Has it "organized humanity," as Renan expected it to do? Has it told man anything of his origin or destiny? Has it even explained the origin of language, of society, or laws of conduct? The Hellenists, it is true, have discovered the scattered fragments of the Sermon on the Mount in the "Manual of Epictetus" or the "Thoughts of Marcus Aurelius." But they have never explained why the Sermon on the Mount has conquered the world, while the Manual and the Thoughts have remained barren pieces of literature. After all has been said, there remains something in Christianity which Hellenism can not explain. The Hebraists have no better fortune. . . . But after all their labors there remains something in the Bible which is found in no other book and in no other history.—*"Bankruptcy of Science," by M. Brunetière.*

HEZEKIAH BUTTERWORTH,

Author.

BARABBAS saw the darkened earth
 When came the hour of noon,
 And slept in peace when Jesus wept
 Beneath the paschal moon.
 O man of sin! in Thee I see
 Myself redeemed by grace;
 The blood-stained Cross that rose for thee
 Took every sinner's place.

SIR GEORGE BADEN-POWELL,

Late Member of British Parliament 1885-1898. Political Economist.
 (1847-1898.)

IHAVE traveled a good deal, both in the tropics and Arctic, and I have known of many sailors who have been brought from godless men to our Lord and Saviour. By sowing the good seed of God's Word we can reap a great harvest, and thus discharge our duty to our seamen, our country, and our common Christianity.—*From "The Word on the Waters."*

SIR HENRY HOWE BEMROSE,

Member of British Parliament.

QUAD faiths are giving way to the Christian faith, and wherever the flag of a nation is planted the flag of Prince Immanuel is planted. An American Commodore (*), on entering the Bay of Yeddo, placed the American flag on the capstan of the ship and on the flag an open Bible, and the sound of Old Hundred sang by the crew echoed in the bay. This seems a type of what is going on under our eyes to-day; a prophecy of that for which we must pray and work, that the kingdoms of this world shall be the kingdom of God and His Christ.—*Church Missionary Intelligencer, June, 1896.*

*See page 350.

SIR THOMAS FOWELL BUXTON,

English Philanthropist. (1786-1845.)

I HOLD the Scriptures with great interest, and, I want to say, happiness. I am sure that some of the best hours that I spend are while reading my Bible, which is as great as a Book can be.—*Page 169, "Study for Young Men," by Thomas Binney.*

May we, whilst here, whether called to do or to suffer, be each other's joy in the Lord, and when the end comes, through a Saviour's love and merits, may we behold the King in His beauty, and rejoice in His presence forever.

. . . The Lord bless us with a sense of His mercy, His love, and His indulgent kindness to us, and give us an anxious desire to serve him, and to please him for Christ's sake.—*Pages 595, 601, of his Life, by Charles Buxton.*

SIR THOMAS FOWELL BUXTON,

'English Statesman.


WE can not help but believe that in spite of the conflicts, one thing has gone steadily on, and that is, love for the Bible and for Christian truth.—*From a missionary talk at Exeter Hall, May 2, 1892.*

At the beginning of the week was held the annual meeting of the Church Missionary Society. I suppose it was never better attended, and the great truth was never more powerfully enforced that it is one of the central duties of the Christian Church to convey the Gospel of our Lord and Saviour Jesus Christ to all the heathen and Mohammedan world. The next day was held the meeting of the Bible Society, and there, too, its supporters were reminded of the great duty which lies upon us of making the Word of God known throughout the world. And this evening we are met to know how far the work of this Society is carrying on and helping

the same important purpose, how far it is performing its part toward helping the great work of societies such as those by the supply of literature which will attract by every art known to those who make books, and which by its books, leaflets, pamphlets, and tracts shall prepare the way to extend the knowledge of the Word of God.—*Extract of an address as Chairman of the Religious Tract Society, May 6, 1887.*

LORD GEORGE GORDON BYRON,

English Poet (1788-1824.)

N the fifteenth canto of one of his poems, he asks these questions:


“Was it not so, great Locke? and greater Bacon?
Great Socrates? and Thou, Diviner still? (*)

In the footnote referred to he defines his meaning more particularly: “(*) As it is necessary in these times to avoid ambiguity, I say that I mean by ‘Diviner still,’ Christ. If ever God was man, or man God, he was both. I never arraigned His creed, but the use or abuse of it.”—*Page 339, Volume X, British Poets.*

“Prayer,” said Lord Byron, at Cephalonia, “does not consist in the act of kneeling, nor in repeating words in a solemn manner. Devotion is the affection of the heart, and this I feel; for when I view the wonders of creation, I bow to the majesty of Heaven, and when I feel the enjoyment of life, health, and happiness, I am grateful to God for having bestowed these upon me.” All that is well, so far as it goes, but to be a Christian, you must go farther. “I read more of the Bible than you are aware,” he continued; “I have a Bible which my sister gave me, who is an excellent woman, and I read it very often.” He then went into his bedroom, on saying this, and brought out a pocket Bible, finely bound, and showed it to me.—“*Kennedy’s Conversation with Lord Byron,*” page 135; also, see footnote in “*Cain.*”

HENRY CALDERWOOD,


Professor of Moral Philosophy in the University
of Edinburg.

HE Bible makes it essential to the government of the world, in harmony with fixed laws, that God should be the hearer and answerer of the prayer of His intelligent creatures, always pointing to reliance upon the Saviour's work as the test of the reality of the exercise in the case of all who profess the written revelation of His will, in the glorious gospel of Jesus Christ.—*Pages 307 and 310, "Relation of Science and Religion," by Henry Calderwood.*

SIR LEONARD CALVERT,

(LORD BALTIMORE.)

Founder of Maryland . (1582-1632.)

DO further swear that I will not myself, nor any other person, directly or indirectly, trouble, molest, or discountenance any person whatever, in the said province, professing to believe in Jesus Christ.—*Form of oath prescribed by Lord Baltimore in Governor Stone's time.*

Great and manifold are the benefits wherewith Almighty God hath blessed this colony, first brought and planted within the province of Maryland, at your lordship's charge, and continued by your care and industry, in the happy restitution of a blessed peace unto us, being lately wasted by a miserable dissension and unhappy war. But more estimable are the blessings poured on this province, in planting Christianity among a people that knew not God, nor had heard of Christ. All which, we recognize and acknowledge to be done and performed, next under God, by your lordship's pious intention towards the advancement and propagation of the Christian religion, and the peace and happiness of this colony and province.—*A vote passed by the Assembly in eulogy of Lord Baltimore, three years after his death. Pages 178 and 227, Volume XIX, Spark's "Library of American Biography."*

GEORGE WASHINGTON CABLE,

Author and Lecturer.

AN ounce of reverence founded on one's own personal convictions of Scripture truth is worth in God's sight a hundredweight of mere traditional reverence.

The Bible, even if every separate word of it be Divinely inspired, is only Christianity's revelation, the tree that bears Christianity. The words of Christ, hanging from that tree, are its fruit.

All our study of the Bible, with or without books, should give us a result within ourselves, independent of books at last, and from first to last should be faithful, diligent thinking—a thinking unceasingly centered upon the problem; how more and more clearly and fully, day by day, to achieve in all our being, not Scripture lore, but the likeness—and to apply in all our doings the principle of Jesus Christ, our Lord.—*Extracts from the "Busy Man's Bible," by George W. Cable.*

GEORGE JOHN DOUGLAS CAMPBELL,

(DUKE OF ARGYLL.)

British Statesman and Author.

IN the absence of Revelation, or the teachings of Authority, fancy and imagination have no guide and are under no restraint.

Of the origin of religion, indeed, as we have already seen, history can tell us nothing, because, unless the Mosaic narrative be accepted, there is no history of the origin of man.

Christianity solves the difficulty in giving form or substance to our conception of the God-head by presenting the image of a Divine humanity and the history of a perfect life.

FIRST MARQUIS OF ARGYLE (1598-1661): I could die like a Roman, but choose rather to die like a Christian! God is sealing my charter to a better inheritance!

NINTH EARL OF ARGYLE (. . . 1685): I freely forgive all men their wrong and injuries done against me, as I desire to be forgiven of God! Lord Jesus, receive me into Thy glory!—See "*Heroes of the Faith.*"

How different this idea of the methods in which the Divine Spirit operates on the minds of men from the idea held on the same subject by that great Apostle of our Lord, whose work it was to spread among the Gentile world those conceptions which had so long been the special heritage of one peculiar people! How cautious Paul is when expressing an opinion not directly sanctioned by an authority higher than his own! "I think also that I have the Spirit of God."—*Pages 500, 504 and 511, "The Unity of Nature," by the Duke of Argyll.*

WILL CARLETON,

Poet and Author.

EXTRACTS FROM "FESTIVALS OF THE NATIONS."

BY little by little, as God gives us light,
We read the sacred cipher of His Word;
Not only of His Word, but of His works,
Doth He reveal Himself.

Mariners of royal life,
You who have sailed the waves of strife;
You who have breasted war's red billows,
For the meed of sacred fame,
And Christ's holy sacred name,
Now in heathen lands his wraith
In that sepulchre still lies,
'Mid those hordes of pagan faith.
Sad and suffering are his eyes,
Drooping are His nail-scarred hands.

FRANCIS MARION CRAWFORD,


British Novelist.

CHRIST gave His life for us, not because of our honor, but because of our dishonor and our sins, which are so many and grievous; and having atoned for us in His holy passion, He was laid at rest, after the manner of men. And the place where He rested is sacred, for the Lord from heaven lay therein.—*See Via Crucis, by F. Marion Crawford.*

GEORGE CANNING,

Prime Minister of England. (1770-1827.)


ON THE DEATH OF HIS SON.


 SINCE this world was not the world for thee,
 Far from thy path removed with partial care
 Strife, glory, gain, and pleasures, flowery snare,
 Bade earth's temptations pass thee powerless by,
 And fixed in heaven thine unreverting eye!
 Oh, marked from birth and nurtured for the skies!
 In youth with more than learning's wisdom wise!
 As sainted martyrs, patient to endure!
 Simple as unweaned infancy, and pure—
 Pure from all stain (save that of human clay,
 Which Christ's atoning blood hath washed away!)
 By mutual sufferings now no more oppressed,
 Mount sinless spirit to thy destined rest!—

—*Alden's Cyclopædia of Universal Literature.*

THOMAS CAMPBELL,

English Poet. (1777-1844.)


 AS opportunity served, and the attention of the sufferer could be aroused, passages from the Scripture, particularly from the Gospels and Epistles, were read, and he expressed perfect assurance of hope through the atonement of the Saviour. On several occasions he declared to his niece a vivid sense of the beauty and sublimity of the Bible. Toward the end he called her to his couch and said: "Come, let us sing praises to Christ;" and then pointing to the bed-side, he added, "Sit here." Miss Campbell questioned, "Shall I pray for you?" "Oh, yes," he replied, "let us pray for one another." It was not long after this that he passed away in sweet peace.—*See Biography published with his poems.*

THOMAS CARLYLE,

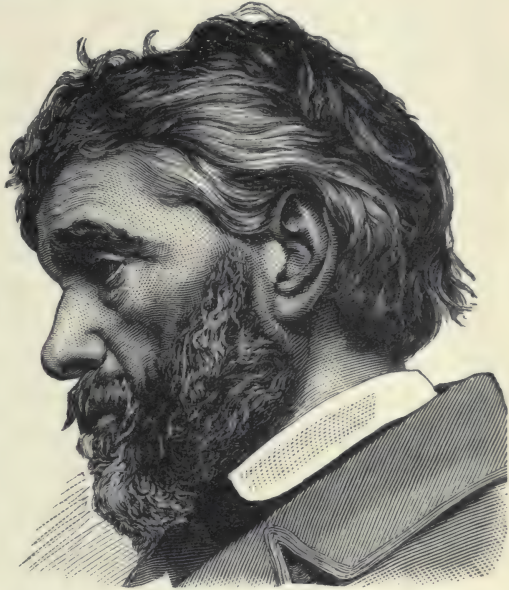
British Essayist and Historian. (1795-1881.)

THE Hebrew Bible, is it not before all things true as no other book ever was or will be?—Page 388, "*Miscellaneous Papers.*"

In the poorest cottage are books: is one Book wherein, for several thousands of years, the spirit of man has found light, and nourishment, and an interpreting response to whatever is deepest in him.—*Essays: "Corn-Law Rhymes."*

The Bible itself has, in all changes of theory about it, this as its highest distinction: that it is the truest of all books. The Book springs, every word of it, from the intensest convictions, from the very heart's core, of those who penned it; and has not that been a successful Book? Did all the Pater-noster Rows of the world ever hear of one so successful?—"*Critical and Miscellaneous Essays.*"

If thou ask to what height man has carried it, look to our divinest symbol: Jesus of Nazareth, and His life, and His biography, and what followed therefrom. Higher has the human thought never reached; this is Christianity and Christendom—a symbol of quite perennial, infinite character, whose significance will ever demand to be anew inquired into and anew made manifest.—"*Sartor Resartus,*" Book III, Chapter III.



What was it to the Pharaohs of Egypt of that old era if Jethro, the Midianite priest and grazier, accepted the Hebrew outlaw as his herdsman? Yet the Pharaohs, with all their chariots of war, are buried deep in wrecks of time; and Moses still lives; not among his own tribe only, but in the hearts and daily business of civilized nations. Nay, to take an infinitely higher instance: who has ever forgotten those lines of Tacitus, inserted as a small, transitory, altogether trifling circumstance in the history of such a potentate as Nero? To us it is the most earnest and strongly significant passage that we know to exist in writing: "So for quieting of this rumor [of having set fire to Rome], Nero judicially charged with the crime and punished with the most studied severities that class hated for their general wickedness, whom the vulgar call *Christians*. The originator of that name was one *Christ*, who, in the reign of Tiberius, suffered death by the sentence of the Procurator Pontius Pilate."—"Critical and Miscellaneous Essays."

LORD CRANBORNE,

Member of Parliament since 1885.

CHRISTIAN imperialism pledges the fulfillment of the Divine promise that the kingdoms of this world shall become the kingdoms of our Lord and His Christ. I do not care in what quarter of the globe it may be, what may be the political exigencies of the time, what colleges of secular instruction you may establish, unless, sooner or later, in due time, you carry with those institutions the definite teachings of Christianity, you have done nothing at all. We must put the religion of Christ before everything else.—*See Address, May, 1899, Exeter Hall, Church Missionary Society.*

HENRY HALLAM, British Historian (1777-1859): I see the Bible fits into every fold and crevice of the human heart. I am a man, and I believe that this is God's Book because it is man's Book.

JAMES A. CAMPBELL,

Member of Parliament.

NOW the Lord seems to have taken the key into His own hands. He opens and no man shuts; He shuts and no man can open. He has turned the keys of most all these doors: He has opened them in Africa; He has opened them in China; He has opened them in Japan; He has opened them in Northwestern America; He has opened them in the islands of the sea. The point we have to consider is, shall we or shall we not enter into these open doors? Oh, I pray with all my heart and soul that we may with one heart and one voice exclaim, "Lord Jesus, open, we will enter!"—*Page 159, Volume I, "Report of the Missionary Conference," London, 1888.*

FRANKLIN CARTER,

President of Williams College.

I DO not believe that testimonies from any merely human source can in the least compare for authority with Christ's testimony of Himself. All goes back to His Divine character and work, and to the response of the mind that loves purity and goodness to His life and words. We may safely affirm that the character wholly modified on His precepts and example is not surpassed in the annals of human goodness.

Franklin Carter

EARL OF CAVAN,

British Statesman and Philanthropist. (1819-1887.)

IF it is indeed true that our adorable Redeemer is at the very gates, we ought to be ready and waiting for His triumphant appearance when He shall change our vile bodies into the likeness of His glorious body. He is a present Saviour to every one who believes in Him.—*Sec Mildmay Conference Addresses, 1882.*

JACQUES CARTIER,

French Navigator and Explorer. (1494-1555.)

IN 1535 his ships lay in the stream of Hochelaga—the modern Montreal—where the Indians gathered about him to pay their respects. It seemed to these poor heathen “that God was descended and come down from heaven to heal them,” because of the marked kindness of Cartier to them. The best he could do was to pray. He read the first chapter of the Gospel of St. John and the passion of Christ, and besought the Heavenly Father that He would have mercy upon these benighted savages, and bring them to a knowledge of His holy Word. The Indians were “marvellous attentive,” looking to Heaven as the Christians did, and imitating all the gestures of devotion.—*Page 185, Volume I, “Bryant’s Popular History of the United States.”*

LEWIS CASS,

Lawyer, Governor, General, Diplomat, and United States Senator. (1782-1866.)

HOW are the mighty fallen! we may yet exclaim, when reft of our great and wisest; but they fall to rise again from death to life, when such quickening faith in the mercy of God and in the sacrifice of the Redeemer comes to shed upon them its happy influence this side of the grave and beyond it.—*From an obituary address in the United States Senate, December 14, 1852.*

God, in His providence, has given us a Book of His revealed will to be with us at the commencement of our career in this life and at its termination; and to accompany us during all chances and changes of this trying and fitful progress, to control the passions, to enlighten the judgment, to guide the conscience, to teach us what we ought to do here, and what we shall be hereafter.—*From a letter dated at Washington, 1846.*



EMINENT EUROPEAN CHARACTERS.

HANS CHRISTIAN ANDERSEN,

Page 13.

BENEDICT SPINOZA,

Page 418.

HENRY FIELDING,

Page 149.

ALIGHIERI DANTE,

Page 117.

THOMAS DE QUINCEY,

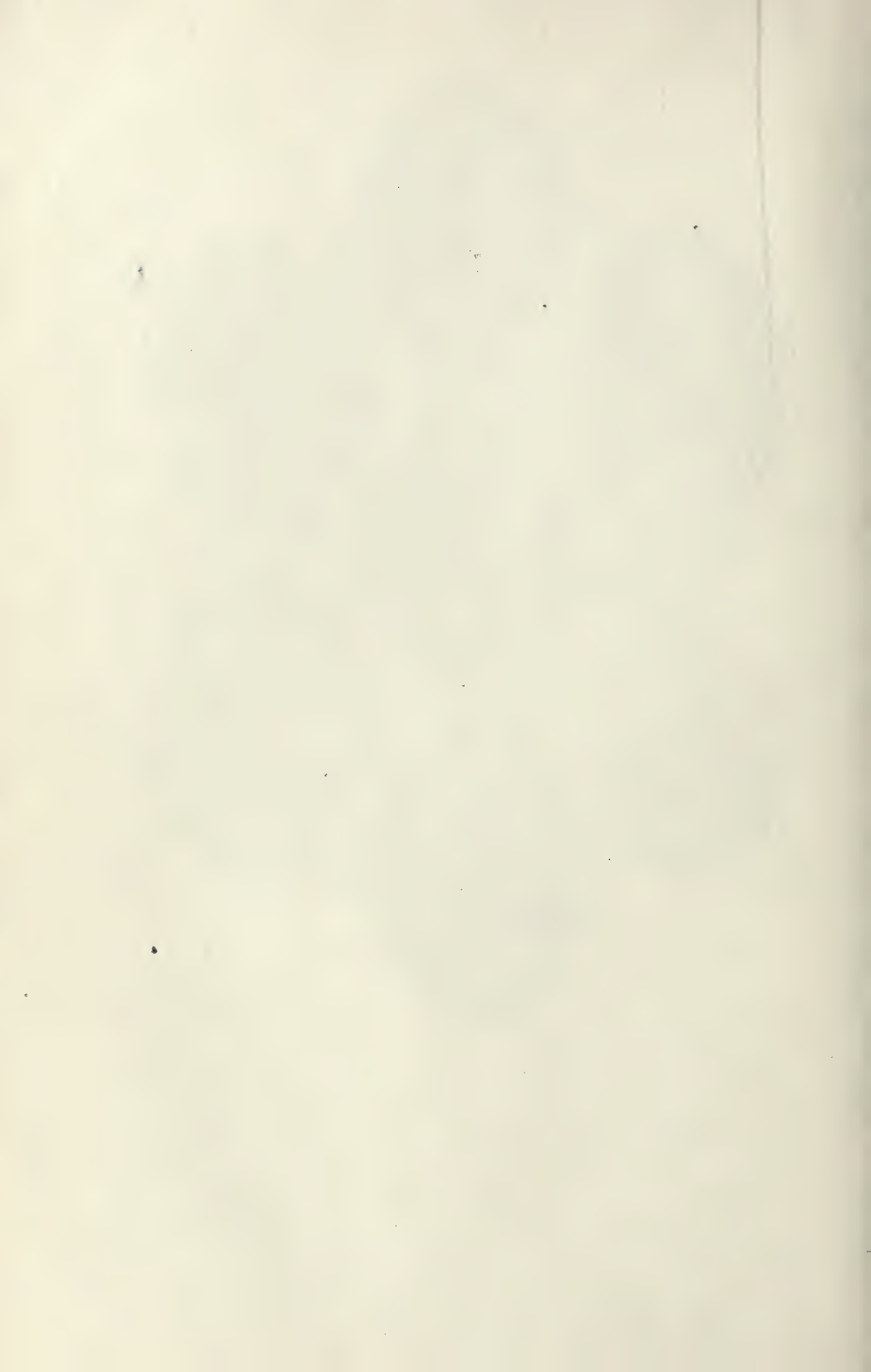
Page 123.

FRANZ LISZT,

Page 286.

CHARLES FRANCOIS GOUNOD,

Page 179.



CESARE CANTU,

Italian Historian. (1805-1895.)

THEY could only look upon one object—the one hope of salvation—the crucified God who suffered for us. From time to time were spoken some consoling words, a simple prayer, such as our mothers taught us in infancy, and which come to us again in the most critical moments of life: “Saviour, unto Thee I yield my spirit.”—*From his “Margherita Pusterla.”*

WILLIAM CECIL,

(LORD BURLEIGH.)

Prime Minister of England. (1520-1598.)

THE virtuous inclinations of thy matchless mother, by whose tender and godly care thy infancy was governed; together with the education under so zealous and excellent a tutor, puts me in rather assurance than hope that thou art not ignorant of that *summum bonum* which is only able to make thee happy and worship thy Creator and Redeemer, without which all things are vain and miserable.—*To his son Robert; Volume IV, of Charles Knight's “Half-Hours with the Best Authors.”*

COUNT CAMILLO BENSO CAVOUR,


Italian Reformer. (1810-1861.)

HE was firmly attached to the Christian religion. His mind was fixed in bringing about the freedom and unity of Italy. His policy was an entire separation of Church and State. This was diametrically opposed to the prevailing religion of his country, and hence met with a strong opposition from the ecclesiastical power at Rome.

His views of the future life are given in his dying words: "I must prepare for the great passage into eternity; I have confessed and have been forgiven. I desire that it be known—that the good people of Turin may know—that I died the death of a true Christian. I am without anxiety. I know I have injured no man." He then whispered his last words: "*Libera chiera in libero stato*"—a free Church in a free State.—"*Life of Cavour*," by Mayades.

ROBERT CHAMBERS,


Scottish Writer and Publisher. (1802–1871.)

HAT the birth of Jesus Christ, the Deliverer of the human race, and the mysterious link connecting the transcendent and uncomprehensible attributes of Deity with human sympathy and affection, should be considered as the most glorious event that ever happened, and the most worthy of being reverently and joyously commemorated, is a proposition which must commend itself to the heart and reason of every one of His followers who aspires to walk in His footsteps and share in the ineffable benefits which His death has secured to mankind.—Page 744, *Volume II*, "*Chambers' Books of Days, a Miscellany of Popular Antiquities*," edited by R. Chambers.

HENRI CHARLES FERDINAND MARIE DIEUDONNE CHAMBORD,

Head of the Elder Branch of the Bourbon Dynasty.


(1820–1883.)

Y personality is nothing; my principle is everything. France will see the end of her trials when she is willing to understand this. I am a necessary pilot—the only one capable of guiding the ship to port, because I have for that a mission of authority. You, sir, are able to do much to remove misunderstandings and prevent

weaknesses in the hour of struggle. Your consoling words on leaving Salzburg are ever present to my mind. France can not perish, for CHRIST still loves His Franks; and when God has resolved to save a people, He takes care that the Sceptre of Justice is only put into hands strong enough to hold it.—Page 226, “*Men of the Time*,” by Thompson.

CHARLES I.,


King of England. (1600-1649.)

 DO here promise and solemnly vow, in the presence and for the service of Almighty God, that if it shall please the Divine Majesty of His infinite goodness to restore me to my just, kingly rights, and to re-establish me in my throne, I will wholly give back to His Church all those unappropriations which are now held by the crown. . . . I humbly beseech God to accept of this, my vow, and bless me in the design I have now in hand, through Jesus Christ, our Lord.—*Charles R. Oxford, April 13, 1647. Page 231, “The History and Fate of Sacrilege,” by Sir Henry Spellman.*

SALMON PORTLAND CHASE,

Chief-Justice of United States Supreme Court, 1864-1873.

(1808-1873.)

IVE me solid and substantial religion; give me an humble, gentle lover of God and man; a man full of mercy and good fruits, without partiality and without hypocrisy; a man laying himself out in the works of faith, the patience of hope, the labor of love. Let my soul be with those Christians, wheresoever they are, and whatsoever opinion they are of.—“*Life and Public Services of Salmon P. Chase*,” by J. W. Schuckers.

When shall I be thoroughly imbued with a humble, self-denying, holy spirit? O Lord, my Saviour, do Thou assist

and teach me! . . . To-day I rose too late; attended private and family prayers; afterwards read several chapters in Leviticus, having again began to read the Scriptures in course, intending to read the Old Testament in private, and the New with the family. It is my deliberate opinion that all the writings of all moral and political writers do not contain so much practical wisdom, whether applicable to state or persons.—“*Private Life and Public Services of Salmon P. Chase,*” by Robert B. Warden.

THOMAS CHATTERTON,

English Poet. (1752–1770.)

I AM fully assured that God does not, and, therefore, that man ought not, to require any more of any man than this: to believe the Scripture to be God’s Word; to endeavor to find out the true sense of it, and to live according to it.—Page 389, *Alden’s Cyclopædia of Universal Literature*.

THOMAS HENRY HALL CAINE,*

English Novelist.

CHRIST died to redeem our carnal nature, and all we have to do is to believe and pray. But it is not enough that Christ died once; He must be dying always—every day—and in every one of us.

God is calling on us in this age to seek a new social application of His Gospel, or shall I say, to go back to the old one? And that is to present Christ in practical life as the living Master and King and example, and to apply Christianity to the life of our own time.—*The Christian*.

* What I have to say on this and kindred subjects has just been said in my book called “The Christian.”

Hall Caine

FRANCOIS AUGUSTE CHATEAUBRIAND,

French Writer and Statesman. (1768-1848.)

CHRISTIANITY is perfect; men are imperfect. Now a perfect consequence can not spring from an imperfect principle. Christianity, therefore, is not the work of men. If Christianity is not the work of men, it can come from none but God. If it came from God, men can not have acquired a knowledge of it except by Revelation. Therefore Christianity is a revealed religion.



Jesus Christ may, therefore, with strict truth, in a material sense, be that SAVIOUR OF THE WORLD, which He is in a spiritual sense. His career on earth was, even humanly speaking, the most important event that has ever occurred among men, since the regeneration of society commenced only with the proclamation of the Gospel. A little earlier, His morality would not have been absolutely necessary, for the nations were still upheld by their ancient laws; a little later, that Divine necessity would have appeared after the general wreck of society.—Pages 678 and 679, "*The Genius of Christianity*," by Viscount De Chateaubriand.

CHARLES V.,

King of Germany, and later Charles I. of Spain.

(1500-1558.)

I HAVE tasted more satisfaction in my solitude in one day, than all the triumphs of my former reign. The sincere study, profession, and practice of the Christian religion have in them such joys and sweetness as are seldom found in courts and grandeur.—Page 63, "*Power of Religion*," by Lindley Murray.

GEOFFREY CHAUCER,

English Poet-Laureate. (1340-1400.)

EXTRACTS FROM

"THE CANTERBURY TALES."

WHO folwith Cristes Gospel and His lore
But we, that humble ben, and chast, and pore,
Workers of Goddes Word, not auditours.

—*The Sompnoures Tale.*

O cause first of our confusioun,
Till Crist had bought us with His blood agayn!

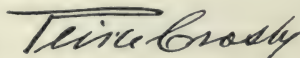
Now for the love of Crist that for us dyde,
Levith youre othis, bothe gret and smale.—

—*The Pardoner's Tale.*

PIERCE CROSBY,

Rear-Admiral.

I AM a friend of Christianity and its Book. I believe
in the Divinity of Christ, and to the surpassing
potency of Christianity as a civilizer.




SIR JOHN CHEKE,

English Statesman. (1514-1557.)

LEARN to know this one point of religion, that God
will be worshipped as He hath prescribed, and not as
we have devised. And that His will is wholly the
Scriptures, which is God's spirit, and profitable to teach
the truth. . . . If ye seek what the old doctors say, yet
seek what Christ, the oldest of all, saith. For he saith: "Be-
fore Abraham was, I am." If ye seek the truest way, He is
the very truth; if ye seek the readiest way, He is the very
way; if ye seek everlasting life, He is the very life.—Page
373, Volume I, "*British Plutarch*."

JOSEPH HODGES CHOATE,


Lawyer; Ambassador to Great Britain under
President McKinley.

 HE revisers of the English Bible gathered at Hampton Court at the summons of King James, and gave us that matchless Book—the Divine Book—the only Book for thinkers, readers, scholars, men, women, and children; if we can have but one book, O save us that! —*From an Address at Richard S. Storr's Jubilee Service, Brooklyn, 1897.*

Above all the works of historians, poets, philosophers, and statesmen, I would place the Bible. No one who has failed to study carefully early colonial life could have the least idea of the immense sway that Book had upon the minds of the early settlers of America, and has had ever since on the people of that country. In many households it was the only Book, a complete literature in itself.—*From a Speech in London at the 109th Anniversary of the Royal Literary Fund.*

RUFUS CHOATE,*

Lawyer. (1799-1859.)

 WOULD not take the Bible from the public schools so long as a particle of Plymouth Rock was left large enough to make a gun-flint of, or as long as its dust floated on the air. I would have it read, not only for its authoritative revelation and its commands and exactions, obligatory yesterday, today, and forever, but for its English, for its literature, for its pathos, for its imagery, its sayings of consolation and universal truth.—Page 174, "*Addresses and Orations*" of Rufus Choate.

* The Bible was a book of constant study, and his devotion to the New Testament in Greek led Mr. Webster to say, as he examined Mr. Choate's Library: "Thirteen copies of the Greek Testament, and not one copy of the Constitution of your country!"—"Lawyer, Statesman and Soldier," by George C. Boutwell.

ISAAC PECKHAM CHRISTIANCY,

Lawyer, Diplomat, and United States Senator. (1812-1890.)

I HAVE strong convictions of the truth of the divinity of Christ. At my mother's knee I learned the doctrine of salvation, the Sermon on the Mount, and all the pure and lovely teachings of Jesus. My reason leads me to the belief of immortality, as I can form no conception of annihilation, and if man, with all his great faculties of mind, and all the high aspirations which God has given him, is to end at death, he seems to be the greatest absurdity in the universe.—*From a letter to W. H. Boyd, Monroe, Mich., 1888.*

CHARLES H. T. COLLIS,

Brevet Major-General United States Volunteers.

I HAVE no patience with the man who says what is was not the work of a superior being, unless he can explain how it all came about in some other way. Up to this time human intellect has failed to account for it upon any hypothesis but that accepted by those who believe in God and His Book. Until some other theory is advanced which is worth considering, I prefer to retain my Christian faith. The so-called inconsistencies of the inspired Word accentuate its verity.

Charles H. T. Collis.

EDWARD DANIEL CLARKE,


English Traveler and Mineralogist. (1769-1822.)

THE pure Gospel of Christ, everywhere the herald of civilization and of science, is little known in the Holy Land. . . . The text of Luke proves that our Saviour, when He had delivered the prophecy, was "at the descent of the Mount of Olives," although in such a situation that He beheld the city and wept over it. . . . As we descended from the mountain we visited the Garden of Gethsemane. This place is, not without reason, shown as the

scene of our Saviour's agony the night before His crucifixion, both from the circumstances of the name it still retains, and its situation with regard to the city.—*Pages 138, 355, and 365, Volume IV, of "Travels in Various Countries of Europe, Asia, and Africa," by E. D. Clark.*


SIR ANDREW CLARK,

President of the Royal Society of Physicians. (1826–1893.)

O one with any wide experience, such as my own, can doubt how vast, how terrible, how far-reaching, are the sins and sufferings of men to-day, as they have been in all days; no one can doubt for a moment, whatever be his creed, that human remedies have been tried and failed. No one can doubt who has had adequate opportunities of observation, adequate powers of reflection, that there is one remedy, and one alone, for all spiritual diseases, and that remedy is to be found in the person and work of Jesus Christ.—*Page 33, "Report of the Christian Evidence Society," London, 1890.*

THOMAS CLARKSON,

English Reformer and Author. (1760–1846.)

HE Author of our religion was the first who taught that however in a legal point of view the talent of individuals might belong exclusively to themselves, so that no other person had the right to demand the use of it by force, yet in the Christian dispensation they were the stewards of it for good. . . . To Christianity alone are we indebted for the new and sublime spectacle of seeing men go beyond the bounds of individual usefulness to each other—of seeing them associate for the extirpation of private and public misery—as a united brotherhood, into distant lands.—*Chapter I, Volume I, "Clarkson's Abolition of the Slave Trade."*

THADDEUS STEVENS CLARKSON,

Late Commander-in-Chief Grand Army of the Republic.

I FIRMLY believe in the Divinity of Christ, and the authenticity of the Bible. Without faith in Him and belief in the Holy Scriptures life would be scarcely worth the living. Christ and the Book are a boon to the contented and a solace to the unfortunate.

T. S. Clarkson

MATTHIAS CLAUDIAS,

German Poet. (1743-1815.)

NO one ever thus lived as Christ lived, nor did anything so truly great and good as the Bible tells us of Him ever enter into the heart of man. It is a holy form which rises before the poor pilgrim like a star in the night, and satisfies his innermost craving, his most secret yearnings and hopes.—*Brief an Andres, Part VI.*

CASSIUS MARCELLUS CLAY,

Statesman; Diplomat to Russia under Presidents Lincoln and Grant.

THE Bible, the record of Divine Revelation, is the *one* Book of religion and morals.

Of all religious systems the Christian is most in unison with the law of God and the needs of man.

The spirit of God inspires all living things. Jesus Christ is the leading inspiration, and is, therefore, Divine.

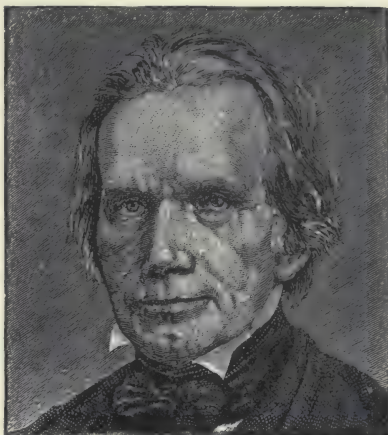
Cassius M. Marcellus Clay.

HENRY CLAY,

United States Senator. (1777-1852.)

I AM not afraid to die, sir; I have hope, faith, and some confidence. I have an abiding trust in the merits and mediation of our Saviour.

The vanity of the world, and its insufficiency to satisfy the soul of man, has been long a settled conviction of my mind. Man's inability to secure by his own merits the approbation of God, I feel to be true. I trust in the atonement of the Saviour of mercy, as the ground of my acceptance and of my hope of salvation. —*The first testimony to Congressman Venable, and the second to Congressman John C. Breckinridge, as declared in their obituary addresses on the occasion of the death of the Hon. Henry Clay, delivered in the Senate and in the House of Representatives of the United States, June 30, 1852.*



DE WITT CLINTON,

Mayor of New York City, 1802-1815; Governor of New York, 1817-1822, 1824-1828. United States Senator. (1769-1828.)

THE Bible is a revelation from God, intended for the benefit of man, and for his happiness in a future state. Its extensive circulation is a duty of the most imperative nature.

In this state of moral darkness Jesus Christ appeared, pointing out the way to heaven and shedding light over the world. What was before uncertain, He rendered certain; for, to adopt the words of the inspired apostle, "He hath abolished death, and hath brought life and immortality through the Gospel."—*See Address before the American Bible Society, May, 1823.*

THOMAS SIDNEY COOPER,

British Landscape and Animal Painter; "Father of the
Royal Academy"



THE Bible brought me to see I was lost in sin and had no power to save myself. It told me the door of mercy was open, and salvation was to be freely had. It showed me the wonderful sacrifice of Jesus Christ, and through His precious blood, my sins are all washed away.

Th. Sidney Cooper
1863 R.A. 1902.

NOTE.—This declaration in autograph is especially precious to the Author for the reason the writer penned it in his 100th year, and in the full use of his mental and physical powers. During that year he finished four paintings for the Royal Academy.

SAMUEL LANGHORNE CLEMENS,

(MARK TWAIN.)

Humorist and Author.




IT is hard to make a choice of the most beautiful passage in a Book which is so gemmed with beautiful passages as the Bible. . . . Who taught these ancient writers the simplicity of language, their felicity of expression, their pathos, and, above all, their faculty of sinking themselves entirely out of sight of the reader and making the narrative stand out alone and seem to tell itself? Shakespeare is always present when one reads his book; Macaulay is present when we follow the march of his stately sentences; but the Old Testament writers are hidden from view.

One of the most astonishing things that has yet fallen under our observation is the exceedingly small portion of the earth from which sprang the now flourishing plant of Christianity. The longest journey our Saviour ever performed was from here to Jerusalem—about one hundred to one hundred and twenty miles. The next longest was from here to Sidon—about sixty or seventy miles. . . . Leaving out two or three short journeys, He spent His life, preaching His Gospel, and performing His miracles, within a compass no larger than an ordinary county of the United States. . . . In the

starlight, Galilee has no boundaries but the broad compass of the heavens, and is a theatre meet for great events; meet for the birth of a religion able to save the world; and meet for the stately figure appointed to stand upon its stage and proclaim high decrees.—*Pages 492, 499–502, and 513, "The Innocents Abroad, or the New Pilgrims' Progress," by Mark Twain—Samuel L. Clemens.*

CHARLES CARLETON COFFIN,

Journalist (War Correspondent), Popular Lecturer. (1823–1896.)


 ACCEPT the Bible because it contains, immeasurably beyond all other books, moral precepts which are the rules of all right conduct; because it is the foundation of all just government; because it tells the truth about men; because its spiritual teachings satisfy the longings of my heart, giving me joy, peace, comfort, rest, and hope of a better and larger life beyond the present.

I believe in Jesus Christ as my Saviour, Redeemer, Brother, and best Friend. All history centers around Him. He is the life and the light of the world—the One absolutely perfect human being of all time—stainless and immaculate in everything. His teachings, if followed, will settle all disputes between man and man—between individuals and nations alike; will banish misery and woe, and make the world a paradise of happiness. I accept Him for what He claimed to be—the Son of God and the Son of Man.

Charles Carleton Coffin

SIR GEORGE HAYTER CHUBB,

British Philanthropist.

 HE welfare of the country depends on our adhesion to the principles of the Divine Book. I venture to affirm that no child is properly educated who is not instructed in the common faith of Christianity. As the old Duke of Wellington said, "Educate men without religion and you make them but clever devils."—*From an Address before the British and Foreign Bible Society, London, 1894.*

LORD CHICHESTER,

British Statesman; President Church Missionary Society,

1834-1886. (1806-1886.)

CEASE not to pray for the spread of God's truth in the name of our only Lord and Saviour. . . . May our gracious Queen reflect the beams of the Sun of Righteousness! Thus shall the record of her reign be ascribed to the Son of God, whose trophies shall consist, not of captive kings, but of ransomed slaves delivered from the bondage of sin.—*Delivered in 1837; see Church Missionary Intelligencer, 1897.*

STEPHEN GROVER CLEVELAND,

Twenty-second President of the United States.

THE citizen is a better business man if he is a Christian gentleman, and, surely, business is not the less prosperous and successful if conducted on Christian principles. . . . All must admit that the reception of the teachings of Christ results in the purest patriotism, in the most scrupulous fidelity to public trust and in the best type of citizenship. Those who manage the affairs of government are by this means reminded that the law of God demands that they should be courageously true to the interests of the people, and that the Ruler of the Universe will require of them a strict account of their stewardship. . . . —*Pages 182 and 183, "The Writings and Speeches of Grover Cleveland," edited by George F. Parker.*

DAVID HENRY COCHRAN,

President of Polytechnic Institute.

JESUS Christ is the light of the world, and the Saviour of all who may believe in Him; the Bible is the chart of civilization, the Divine Book for human needs, and able to make men wise unto salvation.

D. H. Cochran.

SIR EDWARD COKE,

Lord Chief-Justice of England. (1549-1633.)



THY kingdom come, Thy will be done.—*Last words.*

And yet, by the Providence of Almighty God, though I was in the greatest danger, yet I had not the least hurt at all—nay, no hurt at all. For Almighty God saith by His prophet David, “The angel of the Lord tarrieth round about them that fear Him, and delivereth them”—*Et nomen Domini benedictum* (the name of the Lord is blessed), for it was His work.—*Memorandum, 3d of May, 1632. See Volume II, of “Distinguished Men of Modern Times,” published by Charles Knight.*

ALFRED HOLT COLQUITT,

United States Senator. (1824-1894.)



LIKE to hear learned sermons and magnificent discourses—appeals purely to the intellect—abstract and abstruse ideas, and all that. But looking at the masses of mankind, and reviewing from the standpoint which I occupy, it is clear to me that there is a mission given to every lover of Christ to stand forth as the propagator of that religion which tempers the politics and statesmanship of this country.—*Remarks at the Evangelical Alliance, Washington, December 7, 1887.*

HARTLEY COLERIDGE,

British Poet. (1796-1849.)



THE most childish sin which men can do

Is yet a sin which Jesus never did,

When Jesus was a child, and yet a sin

For which, in lowly pain, He lived and died;

And for the bravest sin that e're was praised

The King Eternal wore the crown of thorns.

SAMUEL TAYLOR COLERIDGE,

English Poet and Metaphysician. (1772-1834.)



IS it fitting to run Jesus Christ in a silly parallel with Socrates—the Being whom thousands of millions of intellectual creatures, of whom I am a humble unit, take to be their Redeemer—with an Athenian philosopher, of whom we know nothing except his glorification in Plato and Socrates? —“*Specimen of Table-Talk of Samuel Taylor Coleridge.*”

But, above all things, I entreat you, my dear Colson, to preserve your faith in Christ. It is my wealth in poverty, my joy in sorrow, my peace amid tumult. For all the evil I have committed, I have *found* it to be so. I can smile with pity at the infidel whose vanity makes him dream that I should barter such a blessing for the few subtleties from the school of the cold-blooded sophists.—*S. T. Coleridge in autograph letter in Wellesley College library.*

I receive, with full and grateful faith, the assurance of Revelation, that the Word, which is from eternity with God, and is God, assumed human nature, in order to redeem me and all mankind from our connate corruption. I believe that the assumption of humanity by the Son of God was revealed to us by the Word made flesh, and manifested to us in Jesus Christ, and that His miraculous birth, His agony, His crucifixion, resurrection, and ascension were all both symbols of redemption and necessary parts of that awful process.—Page 194, “*Studies in Poetry and Philosophy*,” by J. C. Shairp, Principal of the United Colleges of St. Salvador and St. Leonard.

SAMUEL COLGATE,

Manufacturer and Philanthropist.

THE only spiritual light in the world comes through Jesus Christ and the inspired Book; redemption and forgiveness of sin alone through Christ. Without His presence and the teachings of the Bible we would be enshrouded in moral darkness and despair. The condition of those nations without a Christ, contrasted with those where Christ is accepted, reveals so marked a difference that no arguments are needed. It is an object-lesson so plain that it can be seen and understood by all. May "the earth be full of the knowledge of the Lord, as the waters cover the sea."

Samuel Colgate

SCHUYLER COLFAX,

Congressman, Speaker of the Thirty-eighth, Thirty-ninth, and Fortieth Congresses. (1823-1885.)

MAN derives his greatest happiness not by that which he does for himself, but by what he accomplishes for others. This is a sad world at best—a world of sorrow, of suffering, of injustice, and falsification; men stab those whom they hate with the stiletto of slander, but it is for the followers of our Lord to improve it, and to make it more as Christ would have it. The most precious crown of fame that a human being can ask is to kneel at the bar of God and hear the beautiful words, "Well done, good and faithful servant."

Just fifty years ago this fall, in a large city by the seashore, nearly a thousand miles from here, a lady, whose husband was dead, took her little boy by the hand, and led him to the Sabbath-school. For thirty years afterwards he was a scholar or a teacher of the Sabbath-school, and he has

never forgotten those instructions of youth. The lady who took her little boy to that Sunday-school is now in a happier land, but the boy is still living. That lady was my beloved mother, who is with her Father and Saviour in heaven, and that little boy was myself. To-day I come to this school with my little boy, and his mother with us, that we may place his imperfect steps in the path in which my mother placed my little feet half a century ago.—*Pages 453 and 20, "Life of Schuyler Colfax," by O. J. Hollister.*

GEORGE COMBE,

Scottish Phrenologist. (1788-1858.)

PROPOSITION between science and Revelation I sincerely believe to be impossible, when the facts in nature are correctly observed, and Divine truth is correctly interpreted. I regard the Scriptures as being a system of Divine wisdom, in harmony with natural truth. . . . The moment a man is penetrated by the love of God in Christ his moral and religious affections become far stronger and more elevated.—*Pages 349, 351 of the "Constitution of Man, Considered in Relation to External Objects," by George Combe.*

ROBERT NEEDHAM CUST,

British Oriental Linguist.

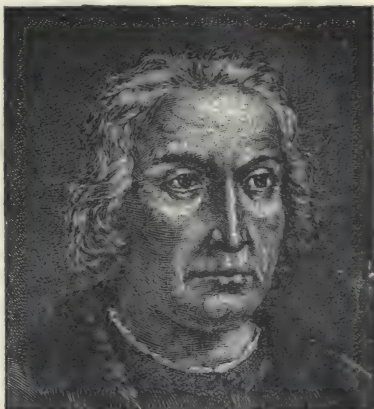
WHO can estimate the value of a soul saved—saved perhaps by a single verse in the millions of copies issued annually; saved through the atonement of Christ. The Bible is the great arsenal for forging bloodless, silent, innocent weapons, which, at the same time, have found themselves to be sharp-cutting, outspoken, and invincible. If the mouth of the preacher has converted its thousands, the voiceless volume has saved its tens of thousands.—*Bible Society Monthly Reporter, September, 1892.*

CHRISTOPHER COLUMBUS,

Discoverer of America, and Admiral. (1436-1506.)

PRAISE be to the
eternal God, our
Lord, who gives to
all those who walk

in His ways victory over all things which seem impossible; of which this is signally one, for, although others have spoken or written concerning these countries, it was all conjecture, as no one could say that he had seen them—it amounting only to this, that those who heard listened the more, and regarded the matter rather as a fable than anything else. But our Redeemer has granted this victory to our illustrious King and Queen and their kingdoms, which have acquired great fame by an event of such high importance, in which all Christendom ought to rejoice, and which it ought to celebrate with great festivals. and the offering of solemn thanks to the Holy Trinity with many sincere prayers, both for the great exaltation which may accrue to them in turning so many nations to our holy faith, and also for the temporal benefits which will bring great refreshment and gain, not only to Spain, but to all Christians.



Done on board the Caravel, off the Canary Islands, on the fifteenth day of February, fourteen hundred and ninety-three. At your orders, THE ADMIRAL."

—Page 321, "*Christopher Columbus and his Monument*," compiled by J. M. Dickey.

JEFFREY, FRANCIS, Critic and Essayist, late Editor of "Edinburgh Review" (1773-1850): I have given up all my literary efforts and now I content myself with taking a spell at St. John, or some of the other Gospels. The pure Word of God is now my only solace.

JOSIAS PARSONS COOKE,

Professor of Chemistry and Mineralogy
in Harvard College.

SCIENCE, both in its methods and its results, addresses the understanding exclusively; Christianity appeals chiefly to the heart. Science aims to instruct; Christianity aims to persuade. Science is attained by study, and is possible only for the few; Christianity is a free gift from God to all men who will receive His Son. The results of science are fully comprehended, and can be expressed in definite terms. The forms of science are rapidly changing; the types and symbols of Christianity are permanent. . . . I believe the Bible inspired, from the grand epic of Creation with which it opens, to the glorious vision of the New Jerusalem at its close.—*Pages 342, 344, "Religion and Chemistry," by Josias P. Cooke.*

ANTHONY COMSTOCK,

Reformer; Secretary of the Society for the Suppression
of Vice.

CHRIST is glorious! As the Son of God and Saviour of the world, to Him every knee shall bow and every tongue shout for joy. I have always found the promises of the Divine Word "Yea and Amen."

Anthony Comstock.

FRANCESCO CRISPI,

Late Prime Minister of Italy, 1887-1891, 1893-1896.
(1819-1901)

CHRISTIANITY is a Divine institution. It is not dependent on earthly weapons for its existence. The religion of Christ is able to subdue the world without the aid of temporal arms. . . . The Gospel, as we believe it, is true; its mission is to console us with the hope of everlasting life.—*See Oration pronounced at the Unveiling of Garibaldi's Statue, Rome, December 20, 1895.*

NOTE.—To a clergyman who desired to administer the Lord's Supper to Crispi at his death, he replied: "It is a matter between myself and Christ."



PRESIDENTS OF UNIVERSITIES.

CYRUS NORTHROP,
Page 342.

JACOB B. SCHURMAN
Page 400.

HENRY W. ROGERS,
Page 384.

JAMES B. ANGELL,
Page 14.

WILLIAM R. HARPER,
Page 214.

JOSEPH SWAIN,
Page 438.

PIERRE CORNEILLE,

French Dramatic Poet. (1606-1684.)

I ADORE one God, Maker of the Universe, under whom tremble the sky, earth, and Hell; a God who loved us with an everlasting love, and who died an ignominious death for us. Oh, happy is the man with a brilliant mind and heart, who can appreciate what it is to love Jesus Christ.—*Volume I, "Poleucete," page 72, by P. Didot.*

VICTOR COUSIN,

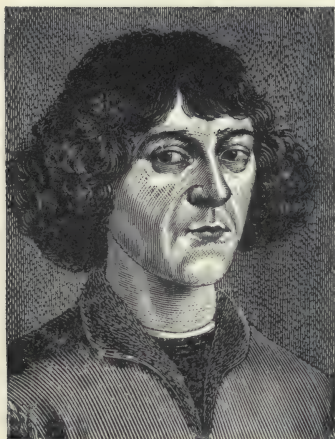
French Metaphysician and Philosopher. (1792-1867.)

PLATO knew this love of God well, and expressed it in those great words, "Let us say that the cause which led the supreme Ordainer to produce and compose this universe is, that He was good; and he who is good has no species of envy." Christianity went further: according to the Divine doctrine, God so loved men that He gave them His only begotten Son.

What, in fact, would have been the joy of a Socrates and a Plato if they had found the human race in the arms of Christianity! How happy would have been Plato—who was evidently embarrassed between his beautiful doctrines and the religion of his time, who managed so carefully with that religion even when he avoided it, who was forced to take from it the best part in order to aid a favorable interpretation of his doctrine—have been if he had had to do with a religion which presented to man, as at once its author and model, the sublime and mild Crucified, of whom he had an extraordinary presentment, whom he almost described in the person of a just man dying on the Cross.—*Pages 330, 343, "Lectures on the True, Beautiful, and the Good," by Victor Cousin.*

NICKOLAUS COPERNICUS,

Polish — *W. m. p.* July 27, 1806
 Prussian Astronomer. (1473-1543.)



COPERNICUS had a profound reverence for the Scriptures. He regarded the Word of God able to make us wise unto salvation, and none of his discoveries pertaining to the laws of nature shook for one moment his confidence in the revelation of the Gospel. Early does he appear to distinguish between the teaching of the Divine oracles as to the redemption of

the world by Jesus Christ, and those passages which relate to the physical facts and appearances to popular apprehension.—“*Worthies of Science*,” by the American Tract Society.

THOMAS MCINTYRE COOLEY,

Jurist, and Lecturer on Constitutional Law, University of
 Michigan. (1823-1898.)



REGARD Jesus of Nazareth as having done more to advance civilization, and to influence beneficially the history of the world, than has any other historic character.

The Bible I have been accustomed to look upon not as one Book but as many. The teachings of Jesus and His disciples, as given in the New Testament, I think constitute a Book more important to the world and more influential in reforming and improving the condition of mankind than any other.

Thomas M. Cooley.

JOHN MERLE COULTER,

President of Lake Forest University.

I HAVE always recognized in Jesus Christ the most powerful force that has ever been introduced into the world of mankind. I have held Him up to my students as the model Man and only Saviour, and His doctrines as the clearest and most searching statements of ethical and Divine principles ever made. There has been none to stand beside Him in the world's history, and the life that He points out commends itself to us as the only life worth living.

John M. Coulter

ANTHONY ASHLEY COOPER,

Seventh Earl of Shaftesbury; English Statesman and Philanthropist. (1801-1885.)


THE sole, the sovereign remedy is to do what we can to evangelize the people by preaching on every occasion and in every place, in the grandest cathedral and at the corners of the streets, in the royal palaces and in the black slums, Christ to the people; "to know nothing among men save Jesus Christ and Him crucified." I do believe that preaching Christ is still the power of God unto salvation.

We have heard of one literary gentleman who said that the Bible was effete. Let us set up against him a man, I am quite sure his equal in literary power and intellectual ability—Lord Macaulay. I was in the House of Commons with Lord Macaulay, and heard him use these very words: "He who speaks or writes a syllable against Christianity is guilty of high treason against the civilization of mankind." . . . But the Bible will overthrow all that; and though for a time their works may succeed, though they may disturb many

unstable hearts, yet a large mass of the population is far more reverential, far more inclined to receive the truth than at any former period, and out of them will be gathered many thousands and many hundreds of thousands to the Church of Christ who, I have no doubt, at the great day will say: "We were rescued, and rescued solely by the great Word of God, which is called effete in the same way as God Himself is effete—the same yesterday, to-day, and forever."—*An address delivered at the eightieth anniversary meeting of the British and Foreign Bible Society, London, June, 1884.*

WILLIAM COWPER,

English Poet. (1731–1800.)

LESSED be God, even the God who is to become my salvation; the hail of affliction and rebuke for sin has swept away the refuge of lies. It pleased the Almighty in great mercy to set all my misdeeds before me. At length, the storm being past, a quiet and peaceful serenity of soul succeeded, such as ever attends the gift of lively faith in the all-sufficient atonement, and the sweet sense of mercy and pardon purchased by the blood of Christ.

I have been intimate myself with a man of fine taste, who has confessed to me that, though he could not subscribe to the truths of Christianity itself, yet he never could read St. Luke's account of our Saviour's appearance to the two disciples going to Emmaus without being wonderfully affected by it; and he thought that if the stamp of Divinity was anywhere to be found in the Scriptures, it was strongly marked and visibly impressed upon that passage. If these men, whose hearts were chilled with the darkness of infidelity, could find such charms in the mere style of the Scriptures, what must they find there whose eye penetrates deeper than the letter, and who firmly believe themselves interested in all the invaluable privileges of the Gospel.—*Pages 187 and 171, Volume II, "The Life and Works of William Cowper," by Robert Southey.*

SAMUEL SULLIVAN COX,

Congressman, Diplomat, and Popular Speaker. (1824-1889.)



From Authors' Portrait Catalogue.

Copyright, 1892, by Harper & Brothers.

I BELIEVE in the religion which was taught and exemplified in the life of the Nazarene, and I never fail to bear testimony to the ennobling and purifying influence of the Christian religion.

There was a poignancy in my heart when I saw the old church, where I so often worshiped, razed to the ground. Was it not there I attended my first Sunday-school? There it was that I learned my Bible verses, and received my red and blue tickets for proficiency. There it was that I accomplished the memorable task of reciting all of St. Paul to the Romans. . . . Those early memories were cut in durable stone. Tarnished by worldliness, dusted with the activities of life, they have pursued me through the various

vicissitudes of professional, literary, and political life. They became the nucleus of studies in college; the very coat of mail in the struggles against selfishness and scepticism; in fine, they prefigured and preordained my choice of spiritual belief against the delusive sophistries of new philosophies and mere material science. They have enabled me, in following and studying the physical advancement of the past century, to perceive in all the atoms, forms, and forces of nature and the phenomena of mind, the truth and benignity of the great scheme of human redemption, which is founded on the veracity of Christ, and becomes, with lapsing years, more beautiful with the white radiance of an ennobling spirituality.—*See Memorial Addresses published by the United States Congress, 1890.*

ABRAHAM COWLEY,

English Poet. (1618–1667.)

I'll sing the searchless depths of the compassion divine,
The depths unfathomed yet
By reason's plummet, and too short the line!
How the eternal Father did bestow
His own eternal Son as ransom for His foe.
I'll sing aloud that all the world may hear
The triumph of the buried Conqueror;
How hell was by its prisoner captive led,
And the great slayer, Death, slain by the dead.

FRANCIS MARION COCKRELL,

United States Senator since 1875.

CHRISTIANITY is a reality, not an appearance. Were it a myth devised by cunning impostors, it would have come to naught before this. It has done more to fraternize the races than all human systems of religion together. The Bible is supreme over all books. Beside it there is none other. Its Divine truths meet the wants of a world-wide humanity.

F. M. Cockrell.

JOHN WILSON CROKER,

British Statesman and Author; Secretary to the Admiralty.

1809-1830. (1780-1857.)

GRANT, we beseech Thee, that the death of our dear child may awaken us, his unhappy parents, to the prospect of eternal life, . . . and we, with all our souls, beseech Thee, O merciful God! to strengthen our good intentions, to control our worldly propensities, to forgive our past offenses, and by Thy grace so to regulate our lives in this perishable world that we may indulge the blessed hope of meeting our beloved child where pain and death can not come, and where love endureth forever! For which we hope and pray through the mediation of our Saviour, Jesus Christ. Amen.—Page 559, Volume II, *Correspondence and Diaries of the late Right Honorable John Wilson Croker*," edited by Louis J. Jennings.

JOHN PRICE CROZER,

Manufacturer and Philanthropist. (1793-1866.)

IHAVE much reason to fear that a fine house and large possessions may have retarded my growth in the Divine life, and kept me barren and unfruitful. Oh, that I were under the law of Christ; more spiritually-minded, and less the servant of sin. Worldly-mindedness, alas! keeps down Christian graces, and blunts the finer faculties of the soul. None but those who have been deeply engaged in business know how hard it is to keep the mind perfectly balanced so as to avoid yielding to the absorbing concerns of the world. Well did our Saviour caution us against the deceitfulness of riches, and declared how hardly they who have them can enter into the Kingdom of Heaven.—*"Dairy Extracts,"* quoted by Enoch Perrin, in an address at Bucknell University, February 22, 1893, on *"John P. Crozer as a Business Man."*

OLIVER CROMWELL,

Lord-Protector of the English Commonwealth. (1599-1658.)

THIS Scripture (Philippians 4: 11-13) did once save my life, when my eldest son, Oliver, died—which went as a dagger to my heart—indeed it did. It is true, Paul, you have learned this, and attained to that measure of grace; but what shall I do? . . . He that was Paul's Christ is my Christ too.—
Page 221, Chapter 17, "Hood's Cromwell."



Lord, though wretched and miserable, I am in covenant with Thee through grace, and I will come unto Thee for my people. . . . Make the name of Christ glorious in the world. Teach those who look too much on Thy instruments to depend on Thyself more. Pardon such as desire to trample on the dust of a poor worm, for they are Thine too, and pardon the folly of this short prayer, for Jesus Christ, His sake.
Page 223, Chapter 17, "Hood's Cromwell"; also Chapter 13, Volume IV, page 215, "Knight's England."

EDWARD CROSSLEY,

Member of Parliament.

THE Divine Being Himself was the first great Missionary of this world, when He walked and talked with Adam and Eve in the Garden of Paradise; and we know that He never left this world without a witness, and that the missionary work of God culminated in the

advent of our Lord and Saviour Jesus Christ. The work, instead of coming to an end with that advent, really and fully began, for Christ makes every one of His followers into a missionary.—*From a Speech at Exeter Hall, May 12, 1886, on taking the Chair at the ninety-second anniversary of the London Missionary Society.*

JOHN SINGLETON COPLEY,

Painter. (1735-1815.)

THE end is approaching; I want to die as I have tried to live—with a full faith in the Christian religion. I desire to express my firm trust in God through the merits of my Redeemer.—*See Life of John Singleton Copley, by his Granddaughter, Scribner's Monthly, March, 1881.*

JOHN DUKE COLERIDGE,

Lord Chief Justice of England. (1820-1894.)

A PRAYER.

BENDING before Thee, let our hymn go upwards,
Bright as the sunshine breaking from the darkness,
Thee we implore to guard us on our journey,
Lord God Almighty.
Glory to Thee, O Father Everlasting,
Glory to Thee, O Son and Holy Spirit,
One in Three Persons, Infinite, Unchanging,
Lord God Almighty.

Coleridge

COMTE CASSINI,

Russian Ambassador to the United States.

I BELIEVE in the Divinity of Christ. I believe in Christianity and its Book.

Cassin

ALEXANDER CRUDEN,

Scottish Author of "A Complete Concordance to the Holy Scriptures." (1701-1770.)

ALL other books are of little importance in comparison with the Holy Scriptures, which are a revelation from God, and are given as the only rule of faith and practice. If the kings of Israel were required not only "to read the law of Moses all the days of their life, but also to write out a copy of it with their own hand, that they might learn to fear the Lord their God," it may be reasonably expected that Christian Princes should make the glorious Gospel of our LORD and SAVIOUR JESUS CHRIST their daily study.—*A paragraph from the Dedication of his Concordance to the King. See first pages of Cruden's Concordance.*

GEORGE M. CURTIS,

Lawyer.

IHAVE not the slightest doubt of the divinity of Jesus Christ, and the inspiration of the Holy Scriptures. Christianity has educated and civilized the world. Salvation bursting from the sepulchre of the Lord westward has belted the earth, and it is now returning to the cradle of its birth. Napoleon Bonaparte and Daniel Webster, two of the greatest minds since the morning of time, have declared their full faith in the Redeemer. Bonaparte affirmed at St. Helena: "I say to you, Jesus Christ was *not* a man—He was God!" Webster declared: "No mortal ever could have delivered the Sermon on the Mount!" Who desires more testimony than the evidence of these great mortals?

Geo M. Curtis.

RICHARD CUMBERLAND,

English Dramatist and Miscellaneous Writer. (1732-1811.)

CHRIST having performed His miracles openly, and before so many witnesses, it is not found that the matter of fact was ever questioned by any who lived in that age; on the contrary, we see it was acknowledged by His most vigilant enemies—the Pharisees; they did not deny the miracle; so weak a subterfuge against the evidence of their own sense probably satisfied neither themselves nor others; if it had, this accusation of sorcery (being capital by the law, and also by that of the Romans) would have been heard of, when they were so much to seek for crimes, wherewith to charge Him on His trial; if any man shall object that this is arguing out of the Gospels in favor of the Gospels. I contend that this matter of fact does not rest solely on Gospel evidence but also upon collateral historical proof; for this very argument of the Pharisees, and this only, is made use by those Jews in whom Celsus brings in arguing against the Christian religion; and those Jews, on this very account, rank Christ with Pythagoras; and I challenge the cavillers against Christ's miracles to controvert what is thus asserted, or to produce any other argument of Jewish origin, except this ascribed to the Pharisees by the Gospel, either from Celsus, as above mentioned, or any other writer.—From “*The Miracles of Christ*,” in *Observer*, No. 10.

THE RIGHT HONORABLE JOHN PHILPOT CURRAN,

Irish Orator and Statesman. (1750-1817.)

I WILL never hear of any attempt to injure their legal rights. I love their religion; there is only one religion under heaven which I love more than the Protestant, but I confess there is one—the Christian religion.

What is the law of this country? If the witness does not believe in God, or a future state, you can not swear him. What swear him upon? Is it upon the Book or the leaf? The ceremony of kissing is only the external symbol by which man seals himself to the precept, and says, "May God so help me, as I swear the truth." He is then attached to the Divinity upon the condition of telling the truth; and he expects mercy from heaven, as he performs his undertaking. But the infidel! By what can you catch his soul? or by what can you hold it? He has no conscience, no hope to cheer him, no punishment to dread. What is the evidence touching that unfortunate young man? What kind of character? Paine was his creed and his philosophy. His ideas of religion were adopted from the vulgar maxims of the same man—the scandal of inquiry, the blasphemer of his God. He bears testimony against himself, that he had submitted to the undertaking of reading both his abominable tracts—that abomination of all abominations, Paine's "Age of Reason"; who professes to teach mankind that he did not learn himself! Why not swear the witness upon the vulgar maxims of that base fellow, that wretched outlaw and fugitive from his country and his God?—*Pages 122 and 278, "Life of the Right Honorable John Philpot Curran," by his son, William Henry Curran.*

GEORGE TICKNOR CURTIS,

Lawyer and Author. (1812-1894.)

I WILL touch on one other point in this brief account of my religious opinions. Since the revelation that came through Christ, there have been, as was foretold there would be, other supposed or pretended revelations. . . . My answer is, that the argument and proofs which sustain the finality of the Christian revelation—making it the last communication of God's Word that will be made while the human race continues on earth—are so

strong that they overthrow the probability of any subsequent communication of the same kind. I have heard it argued that God is constantly revealing Himself in different ways; that new proofs of His power, beneficence, and care for the human race are constantly accumulating; that Christ and His apostles were men of very humble birth and limited education; that in the course of ages, as the wants of mankind seem to the Divine wisdom to require further revelation of truth, it would not seem strange if persons of equal humble origin were to be selected as the agents through which they were to be made, and that there is *a priori* no reason why a succession of such revelations should not occur to the end of time. But this kind of reasoning overlooks two very important circumstances, and bases itself upon *a priori* assumption. It overlooks, first, the great fact that the miracles which attest the Divine origin of Christianity,—the miraculous birth of Christ, the miracles wrought by Him during His life, His death and resurrection,—if believed on satisfactory evidence, constitute a body of proof that He was truly the Son of God, and a Messenger sent from heaven, to which no subsequent prophet, or teacher, or supposed instrument of a new revelation can lay claim. Secondly, the Christian revelation, taken as a whole, with all that it comprehends, bears internal evidence that it was intended as a finality.

Geo. F. Johnston

LORD HUGH CECIL,

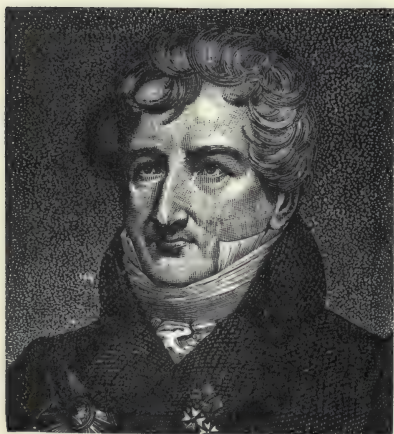
Member of Parliament since 1895.



THE best thing about new countries is that new avenues are opened for the advance of the Gospel of our Saviour. The preeminent importance of spreading the Gospel is not the sentiment which dominates all who are earnest imperialists. There is a great distinction between the imperial spirit and the missionary spirit. The missionary spirit, as entertained by the early Church, did not look to the spreading of one species of Churchmanship, and certainly not to making the whole world Anglican; we look to making them Christian.—See *Address, St. James Hall, June, 1900.*

BARON GEORGES CUVIER,

French Naturalist. (1769-1832.)



FRESH regulations for the discipline of the churches were being devised by him just before his death; and when he was removed from the world his memory was fervently eulogized by the French pastors. He promoted the circulation of the Holy Scriptures, and became a Vice-President of the Bible

Society. He was active in the cause of religious as well as secular education; and in a discourse which he delivered at the distribution of prizes, instituted for the reward of virtuous actions, he, with all the fervor of a French orator, enforced upon his audience the primary duties of love to Christ and love to man.—*Lee's "Memoir of Baron Cuvier,"* page 254.

GEORGE WILLIAM CURTIS,

Author and Journalist. (1824-1892.)

WHAT Jesus has done for humanity" seems to be found in the history of humanity since His life. That part of the human race among which His principles have become the most powerful tradition, bears his name and is known as Christendom, and it is in Christendom that the highest civilization has been reached and the most beneficent results for mankind have been attained. The spell of His direct personal influence lies not only in the sublime self-renunciation which the story of His life reveals, but in the illustration which it gives us that the

qualities that we call God-like are possible to human nature. The person revered as God incarnate was, historically, an ideally good man. He illustrated in daily living the practicability of principles of conduct which every man secretly feels to be the highest conceivable, and He is the constant rebuke of self-indulgence and the inspiration of the loftiest endeavor. It is obvious, of course, that Christendom is not, and never has been Christian in the essential sense. But the permanent service of Jesus is the standard which His only personal career, as recorded, furnishes, and by which we measure and test the progress of the race. Constantine's cross in the air is still the type of the most celestial influence known to us; and it is affirmed by the most imperishable consciousness of man that, in that sight alone, in courageous fidelity to conscience, in self-sacrifice, in sympathy, in humanity, in unbending integrity, we conquer.—*Christian Register, December 22, 1887.*

CHARLES WILLIAM DABNEY,

President University of Tennessee.



THE best teachers I ever knew were earnest Christians. In fact, I have never known a single warm-hearted, majestic, soul-stirring teacher who was not a Christian.

As Christ is the corner-stone of our life, so His teachings must be the corner-stone of the true education. The true teacher loves his fellow men, and this love gives him his power. To do this he must first love Jesus and the inspired Scriptures, and so be filled with His love. This is the way I account for the fact of my life-long observation and study of great teachers, viz.: that the most potent soul-builder is the soul built on Christ, and His teachings.

Chas W Dabney Jr

SIR DAVID DALRYMPLE, (LORD HAILES.)

Scottish Judge and Historian. (1726-1792.)

AT a certain literary party in Scotland this question was raised: "Supposing all the New Testaments in the world had been destroyed at the end of the third century, could their contents have been recovered from the writings of the first three centuries?"

Some two months after this occasion, Sir David Dalrymple answered the above interrogation as follows: "That question quite accorded with the taste of my antiquarian mind. On my returning home, as I knew I had all the writers of those centuries, I began immediately to collect them, that I might set to work on the arduous task as soon as possible. I have been busy these two months searching for chapters, half-chapters, and sentences of the New Testament, and have marked down what I found and where I found it, so that any person may examine and see for himself. I have actually discovered the whole New Testament, except seven or eleven verses (I forget which), which satisfies me that I could discover them also. God concealed the treasures of His Word where Julian, the apostate emperor, and the other enemies of Christ, who wished to extirpate the Gospel from the world, would never have thought of, and though they had, they never could have effected their destruction.—*See Memoirs of R. and J. A. Haldane, by Alexander Haldane.*

CHARLES ANDERSON DANA,

Journalist; Editor of the Sun. (1819-1897.)

IBELIEVE in Christianity; that it is the religion taught to men by God Himself in Person on earth. I also believe the Bible to be a Divine revelation. Christianity is not comparable with any other religion. It is the religion which came from God's own lips, and there-

fore the only true religion. The incarnation is a fact, and Christianity is based on revealed truth.

There are some books that are absolutely indispensable to the kind of education that we are contemplating, and to the profession that we are now considering; and of all these, the most indispensable, the most useful, the one whose knowledge is most effective, is the Bible. There is no Book from which more valuable lessons can be learned. I am considering it now as a manual of utility, or professional preparation, and professional use for a journalist. There is no Book whose style is more suggestive and more instructive, from which you learn more directly that sublime simplicity which never exaggerates, which recounts the greatest event with solemnity, of course, but without sentimentality or affectation, none which you open with such confidence and lay down with such reverence; there is no Book like the Bible. When you get into a controversy and want exactly the right answer, when you are looking for an expression, what is there that closes a dispute like a verse from the Bible? What is it that sets up the right principle for you, which pleads for a policy, for a cause, so much as the right passage of the Holy Scripture?

C. A. Dana.

JOHN W. DAVIS,

Late Governor of Rhode Island.



THE evidence of the divinity of Jesus Christ is cumulative both in His testimony and with time, and in entire accordance with the Holy Scriptures, which testify of Him. "The Word of the Lord endureth forever."

J. W. Davis

JAMES DWIGHT DANA,

Geologist and Minerologist. (1813-1895.)



HIS grand old Book of God still stands, and this old earth, the more its leaves are turned over and pondered, the more it will sustain and illustrate the sacred Word.

I believe the record to be Divine. I believe not only the first verse to be true, but each verse to be worthy of its place in the Bible. I would not separate the first verse from its pronounced theism and call the next an adapted fable, meaning thereby that it is little worth studying and interpreting; for I find no evidence of this in the chapter itself, which has God's approbation stamp on each day's work, nor even in the events announced when viewed with the aid of modern science. If the narrative must be regarded as one of several documents that are compiled to make up the early portion of the Bible, as some Biblical scholars hold, I would still claim for it a place among the earliest and most extraordinary of historical records, and none the less Divine, none the less worthy of study. . . . The degree of accordance between science and the Bible which has been made out should satisfy us of the Divine origin both of nature and the Bible. . . . The stately review of the ages making the introduction to the Bible, stands there as the impress of the Divine hand on the leaf of the sacred Book. . . . But the sure word of prophecy is given in the inspired Book which came as a sequel to the volume of nature to be man's special guide to life and immortality.—*Quoted from his lecture before the students of Yale College, and published in the Old and New Testament Student.*

HONORE DE BALZAC, French Novelist (1799-1858): Thought—the fountain of good and evil—can not be trained, mastered, and directed, except by religion; and the only possible religion is Christianity, which created the modern world and will preserve it.—*Preface to his Comédie Humane.*



GERMAN HOUSEHOLD NAMES.

JOHANN CHRISTOPH F. SCHILLER,

Page 396.

FRIEDERICH GOTTLIEB KLOPSTOCK, JOHANN SEBASTIAN BACH,

Page 270.

Page 21.

FREDERICK H. A. HUMBOLDT,

Page 241.

JOHANN WOLFGANG GOETHE,

Page 174.

FRANZ JOSEPH HAYDN,

Page 220.

SIR HUMPHREY DAVY,

English Chemist. (1778-1829.)

OF all the religions which have operated upon the human mind, Christianity alone has the consistent character of perfect truth; all its parts are arranged with the most beautiful symmetry; and its grand effects have been constantly connected with virtuous gratification, with moral and intellectual improvement, with the present and future happiness.—Page 272, "*Encyclopædia of Literary and Scientific Anecdotes*," by William Kiddie.

I should prefer a firm religious belief to every other blessing, for it makes life a discipline of goodness; creates new hopes when all earthly hopes vanish; throws over the decay, the destruction of existence, the most gorgeous of all lights; awakens life even in death; from corruption and decay calls up beauty and divinity, and makes the very Cross, that instrument of torture and of shame, the ladder of ascent to Paradise.—"*Salmonia, or Days of Fly-fishing*," by Sir Humphrey Davy.

NOAH KNOWLES DAVIS,

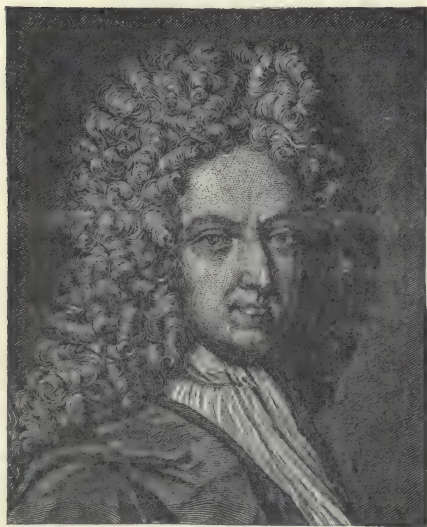
Professor of Moral Philosophy, University of Virginia.

THE greatest philosopher of modern times tells us that an organism is a whole whose parts are all mutually means and ends. The great creation, the spiritual and material universe, seems to me an organism. Body is for spirit, and spirit is for body. But the question arises, For what is the universe? Without an end beyond itself, it is an incomplete, an imperfect organism. Its end is Christ! The universe is for Christ, and Christ is for the universe. Neither, apart from the other, is sufficient; they are complementary, and together constitute a finished, organic whole. Scripture is a temporary link, binding together humanity and Christ.

Noah K. Davis

DANIEL DEFOE,

English Novelist; Author of "Robinson Crusoe." (1661?–1731.)



IN what glorious colors do the Scriptures, upon all occasions, represent these two hand-in-hand graces, faith and repentance? There is not one mention of faith in the whole Scriptures but what is recommended in some way or other to our admiration, and to our practice; it is the foundation and the top-stone of all religion, the right-

hand to lead, and the left-hand to support, in the whole journey of the Christian, even through this world, and into the next; in a word, it is the sum and substance of the Gospel foundation.


How incongruous is it to the decoration of the government, that a man should be punished for drunkenness and set in stocks for swearing, but shall have liberty to deny the God of Heaven, and dispute against the very sum and substance of the Christian doctrine; shall banter the Scripture, and make ballads of the Pentateuch; turn all the principles of religion, the salvation of the soul, the death of our Saviour, and the revelation of the Gospel into ridicule. And shall we pretend to reformation of manners, and suppressing immoralities, while such as this is the general mixture of conversation? If a man talk against the government, or speak scurrilously of the King, he is led to the old Bailey, and from thence to the pillory, or whipping-post, and it should be so; but he may speak treason against the Majesty of Heaven,

deny the Godhead of the Redeemer, and make a jest of the Holy Ghost, and thus affront the Power we all adore, and yet with impunity.—*Pages 187 and 102, Volume III, "A Selection from the Works of Daniel Defoe."*

ALIGHIERI DANTE,

Italian Poet. (1265-1321.)

THE INSPIRED WORD.

O Him who subtilizes thus with me,
There would assuredly be room for doubt
Even to wonder, did not the safe Word
Of Scripture hold supreme authority.
—*Canto xix in "The Poet's Vision of Hell."*

HIS RELIGIOUS BELIEF.

I in one God believe;
One sole eternal Godhead, of whose love
All heaven is moved, Himself unmoved the while.
Nor demonstration physical alone,
Or more intelligential and abstruse,
Persuades me to this faith: but from that truth
It comes to me rather, which is shed
Through Moses; the rapt Prophets; and the Psalms;
The Gospels; and what ye yourselves did write,
When ye were gifted of the Holy Ghost.
In three eternal Persons I believe;
Essence threefold and one; mysterious league
Of union absolute, which, many a time,
The Word of Gospel lore upon my mind
Imprints; and from this germ, this firstling spark,
The lively flame dilates; and, like heaven's star,
Doth glitter in me.

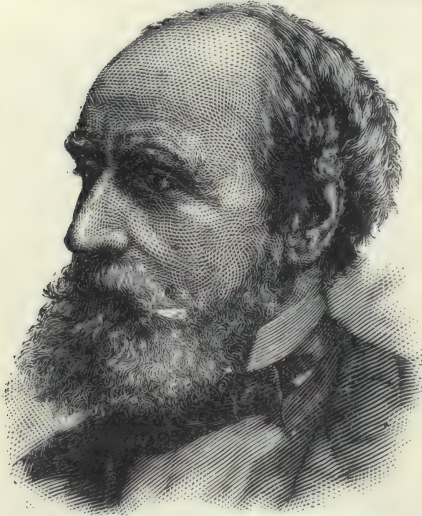
—*Canto xxiv in "The Poet's Vision of Hell."*

ALBERT, PRINCE, of Saxe-Coburg-Gotha, Consort of Queen Victoria (1819-1861), on his dying day exclaimed: "I have had wealth, rank, and power, but if this were all I had, how wretched I would be now!

"Rock of Ages, cleft for me,
Let me hide myself in Thee."

SIR JOHN WILLIAM DAWSON,

President of McGill College; Canadian Geologist and Naturalist.



From Authors' Portrait Catalogue.—Copyright, 1892, by
Harper & Brothers

I AM fully of the opinion that it is only by receiving the testimony of the Bible to Christ, and the testimony of Christ to the Bible, in their integrity, that the highest interests of man can be secured.

If we look up with adoring wonder to the material universe, the Bible leads us to see in this the power and Godhead of the Creator, and the Creator as the living God, our Heavenly Father. The Bible points us to Jesus Christ, God manifest in the flesh.

John Dawson

CUSHMAN KELLOGG DAVIS,

United States District Attorney, 1866-1871; Governor; United States Senator, 1887 till Death. (1838-1900.)

IN answer to the question about modern biblical criticism, he replied: "The heart of the question is not in any debate about the history of the books of the Bible.

I am very familiar with the Scriptures. Job is the noblest poem ever written, and there is the loftiest eloquence in the Prophets. Nor is it in the literature of the sacred Book that the problem rests. I know human history, and I know that in the first century something happened that destroyed the old world and gave birth to the new. The resurrection of Jesus Christ accounts for that change, and I do not know of any other adequate solution."—*Samuel G. Smith in Review of Reviews, January, 1901.*

CHAUNCEY MITCHELL DEPEW,

Lawyer; Popular Orator; late President of the New York Central and Hudson River Railroad Company; United States Senator.

I BELIEVE in the Old Testament and the New Testament precisely as they are presented by Christianity. It was the atheism of France that taught license for liberty and led to the French Revolution. Where are those old philosophies and old philosophers? They are dead, while Christianity survives. The school of atheism led to despair. Materialism soon found that every violation of the moral law could go on consistently with its teachings. So pantheism and positivism have followed, only to be destroyed; and now we have the school of humanity and the cosmic philosophy coming close to the borders of Christianity.

They tell us there is no more Creator—only a cosmic dust. Who made the dust? There is only protoplasm indeed. Who made protoplasm? They tell of evolution from dust to monkey, and then to man; but all the scientists have never found the missing link. The simple Gospel of the humble Son or a carpenter, preached by twelve fishermen, has survived the centuries, and outlives all other philosophies of 1800 years.

I am not posted in the terminology of the philosophies. I believe them to be of little use to reach the heart and influence the actions of simple men. There is no liberty that lasts in the world, and there is no government which has liberty in it that lasts that does not recognize the Bible.

How many of us can even understand what the philosopher says? You might take the whole Stock Exchange and read Kant to them, and it would be wholly incomprehensible to them. Not so with the teachings of the Golden Rule. They could understand at least what that means. They tell us that God must disappear; that prayer is begging; that Holy Communion is cannibalism. When did such a religion send out a missionary? When you show me a colony of 10,000 people who have come to live decently by its teachings, I may believe it. But I say now that the Christian faith of my mother is good enough for me.

Chauncey M. Depew.

PRINCIPAL DALE,

British Educator; Principal Liverpool University College.

COMPARE the circulation of the Bible with the mightiest masters of the past: Plato, Aristotle, Sophocles, Virgil, Horace. Then link together all these great lights, and take all the circulation they together can command, and you would not have even then the fraction of the circulation of the inspired Book. Go further still. Add to the great names of classical antiquity Dante, Shakespeare, Milton, Moliere, and still the Bible stands unapproachable. Passing from numbers to range, the contrast is all the more wonderful. Even the products of the first of these masters have passed at most into eight or ten languages, while the Bible has passed into 370 languages.

No Book has had to face so many foes, so varied and incessant. Philosophy has come with its metaphysical difficulties; history has come with its load of laborious learning; science has come seeking to measure the things of eternity with the measure of time; wit and eloquence have come, and they have fought against the Bible as they have fought for it; every passing age has had weapons of its own, which the next age has discarded; and now as one moves through the silent halls of time, there they stand, line after line, row after row, dusty, mouldy, with the dint of a score of conflicts, but as outworn and out of date as our swords, axes and halberds.

Alw Dale

JEAN ANDRE DELUC,

Genevese Geologist and Meteorologist. (1727-1817.)

THE Scripture teaches that the man whom God created good became a transgressor, and the death which he deserved by his disobedience will be taken away, and eternal life be prepared for him . . . that finally the Son of God, the Prince of Life, had to take upon Himself our human nature, and a mortal body like ours, that He might suffer and die in this body and rise for our righteousness. Very many say freely, that it is incomprehensible; I do not wonder at them, for I have no hope of understanding

it in this life. But I firmly believe that it is true, because the Holy Scripture teaches me so, and I say with the Apostle Paul, who expressly calls religion a mystery: "O, the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are His judgments, and His ways past finding out!" Romans 11:33.—*Page 171 of his work on "The Foundation of Theology, Theodicy, and Morality."*

THE RIGHT HONORABLE SIR JOSEPH DIMSDALE,



Lord Mayor of London, 1902.

EVERY section of Christ's church is associated in the great work of circulating the Word of God to our less favored fellow-creatures, but the greater blessing is in extending the knowledge of our Saviour who died for them. . . . Over the doors of the Royal Exchange, written in letters of gold, are these words: "The Earth is the Lord's, and the fullness thereof!" —*On Taking the Chair, Ninety-eighth Birthday of the British and Foreign Bible Society, Guildhall, March 8, 1902.*

THOMAS DENMAN,

Lord Chief-Justice of England. (1779-1854.)

VERSES ON THE SLAVE TRADE AND THE PRESS.

O Thou whose equal eye surveys
Unhappy Afric's realms undone,
From the abyss of misery raise
These brethren of Thy only Son!
O Thou, all wise, all just, all good,
Deign to suppress Thy wrath Divine;
Forbear to visit, for the blood
By Moloch poured on Mammon's shrine!
Quench not the flood of honest shame;
Touch reckless hearts with love again;
Let Christians still deserve their name,
And men remember they are men.

AUGUSTUS DE MORGEN,

British Mathematician and Logician. (1806-1871.)

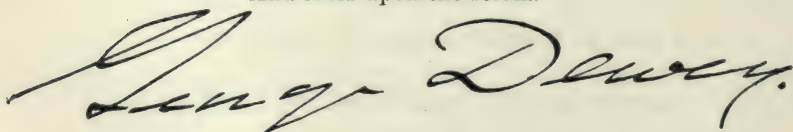
I COMMEND my future destiny, with hope derived from experience, to Almighty God, the Father of our Lord Jesus Christ, by whom I believe in my heart that God will raise me from the dead, and whom I have not confessed with my mouth in the sense usually attached to those words, because such a confession has been in my time the way up in the world.—*From his Last Will.*

GEORGE DEWEY,

Admiral; Hero of Manila Bay.

IT is strange that we have wrested an empire from these people (the Spaniards) with the loss of only a few men. I am a Christian man, believing firmly in Christ and the Book, and I say most assuredly it was the hand of God. I remember when we engaged the fleet seeing shells firing directly at us, and I do not understand under heaven why we escaped, unless it be through Divine superintendence so forcibly expressed in these familiar lines:

"God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm."




SIR HENRY MARION DURAND,

Late Governor-General of the Punjab. (1812-1871.)

I AM about to die; my life has been a hard and bitter one, and the only thing which has kept me through it has been the love and fear of God. I beg you to look to Christ in all things, to do justice and love the right. (To his children.)—Page 174, "*Twelve Indian Statesmen*," by George Smith.

THOMAS DE QUINCEY,

English Writer; Author of "Confessions of an English Opium-Eater."
(1785-1859.)

HE first class, the evidential miracles, are all those which were performed merely as evidences (whether simply as indications, or as absolute demonstrations) of the Divine power which upholds Christianity. The second class, the constitutional miracles, are those which constituted a part of Christianity. Two of these are absolutely indispensable to Christianity, and can not be separated from it even in thought, viz., the miraculous birth of our Saviour, and His resurrection. The first is essential upon this ground: that unless Christ had united the two natures (Divine and human) He could not have made the satisfaction required. For, try it both ways: not being human, then indeed, He might have had power to go through the mysterious sufferings of the satisfaction; but how would that have applied to man? It would have been perfect, but how would it have been relevant? Now try it the other way: not being Divine, then, indeed, any satisfaction He could make would be relevant; but how would it have been possible in a being Himself tainted with frailty? It is an argument used by Christianity itself: that man can not offer satisfaction for man. The mysterious and supernatural birth, therefore, were essential as a capacitation for the work to be performed, and, on the other hand, the mysterious death and consequences were essential as the very work itself.—Pages 174 and 175 of *De Quincey's "Theological Essays," Volume I.*

Victor Duruy, French Historian and Minister of Education, in his "History of Rome, and the Roman People," page 544, speaks of the Psalms as "that lyric poetry of the Hebrews, the most beautiful that the world has ever known," and of the Saviour as "the Christ, the Son of God, Himself the very God."

GABRIEL ROMANOVITCH DERZHAVIN,

Russian Poet, and Secretary of State under Catherine II. (1743-1816.)

CELESTIAL SABBATH.

*Sung at Midnight in Greek Churches a week before Easter
Morning.*

THE golden palace of my God,
 Towering above the clouds, I see;
 Beyond the cherubs' bright abode,
 Higher than angel's thoughts can be.
 How can I in those courts appear
 Without a wedding garment on?
 Conduct me, Thou Life-Giver, there—
 Conduct me to Thy glorious throne!
 And clothe me with Thy robes of light,
 And lead me through sin's darksome night,
 My Saviour and my God!

JOHN KENELM WINGFIELD DIGBY,

Member of Parliament.

WHO can estimate the price of an immortal soul that the Son of God gave His life blood for! Think of computing that in the wretched gold, silver and copper of this world! . . . From the Greeks we receive our philosophy, from the Romans our laws, from the Jews our Bible, and through them our Divine Lord.—
See Address before the London Society for Promoting Christianity Among the Jews, June, 1896.

ANTOINE ISAAC SYLVESTRE DE SACY,

French Orientalist. (1758-1838.)

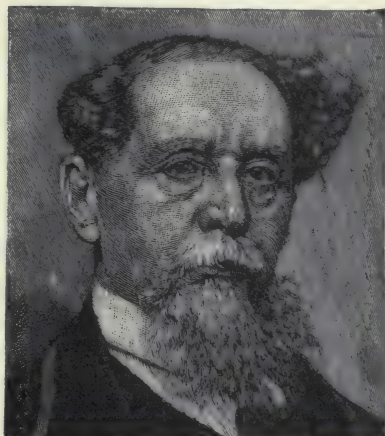
IF my conduct has not always been conformable to the sacred rules which my faith enjoins, those faults have never been the effect of any doubt of the truth of the Christian religion, or of its divine origin. I firmly trust that they will be forgiven me through the mercy of my Heavenly Father, in virtue of the sacrifice of Jesus

Christ, my Saviour; not putting my confidence in any merit of my own, and confessing from the bottom of my heart that in myself I am nothing but weakness, misery, and wretchedness. — *Asiatic Journal, Volume IV, page 193.*

CHARLES DICKENS,

English Novelist. (1812-1870.)

THIS clause appears in his will: "I commit my soul to the mercy of God through our Lord and Saviour Jesus Christ, and I exhort my children to try and guide themselves by the teachings of the New Testament in its broad spirit, and to put no faith in any man's narrow construction of its letter here or there."



From a letter to his youngest son, Edward: "Try to do to others as you would like to have them do to you; and do not be discouraged if they fail sometimes. It is much better for you that they should fail in obeying the greatest rule laid down by our Saviour than that you should. I have put a New Testament among your books for the very same reasons, and with the very same hopes, that made me write an easy account of it for you when you were a child, because it is the best Book that ever was or ever will be known in the world; and because it teaches you the best lessons by which any human creature who tries to be truthful and faithful to duty can possibly be guided."

This is a copy of a letter to his daughter: "As your

brothers have gone away, one by one, I have written to each such words as I am writing to you, and have entreated them all to guide themselves by this Book, putting aside the interpretations of men. You will remember that you have never at home been wearied about religious observances or mere formalities. I have always been anxious not to weary my children with such things before they were old enough to form opinions respecting them. You will, therefore, understand the better that I now most solemnly impress upon you the truth and beauty of the Christian religion as it came from Jesus Christ Himself, and the impossibility of your going far wrong if you humbly and heartily respect it. Only one thing more on this head: The more we are in earnest as to feeling it, the less we are disposed to hold forth about it. Never abandon the wholesome practice of saying your own private prayers night and morning. I have never abandoned it myself, and I know the comfort of it."—*Mamie Dickens, eldest daughter of Charles Dickens, in "What My Father Taught Us," Ladies' Home Journal, February, 1892.*

DIET OF SPIRES,

(JOHN OF SAXONY, ERNEST OF LUNEBURG, PHILIP OF
HESSE, WOLFGANG OF ANHALT,
AND OTHERS.)



THIS celebrated Protest," says the Encyclopædia Britannica, "from which comes the name Protestant, is one of the noblest documents of Christian history. It was signed by John of Saxony, Ernest of Luneburg, Philip of Hesse, Wolfgang of Anhalt, among the princes and representatives of the free cities." This is a copy of the Protest, which, besides its historical interest, serves the purpose of this work in giving the declaration of faith of the princes above named:

"Dear Lords, Cousins, Uncles, and Friends: Having repaired to this Diet at the summons of His Majesty, and for

the common good of the empire and of Christendom, we have heard and learnt that the decisions of the last Diet concerning our holy Christian faith are to be repealed, and that it is proposed to substitute for them certain restrictive and onerous resolutions.

"King Ferdinand and the other Imperial commissaries, by affixing their seals to the last *Recess* of Spires, had promised, however, in the name of the Emperor, to carry out sincerely and inviolably all that it contained, and to permit nothing that was contrary to it. In like manner, also, you and we, electors, princes, lords, and deputies of the empire, bound ourselves to maintain always, and with our whole might, every article of that decree.

"We can not, therefore, consent to its repeal:

"Firstly, because we believe that his Imperial Majesty (as well as you and we) is called to maintain firmly what has been unanimously and solemnly resolved.

"Secondly, because it concerns the glory of God and the salvation of our souls, and that in such matters we ought to have regard, above all, to the commandment of God, who is King of kings, and Lord of lords, each of us rendering Him account for himself, without caring the least in the world about majority or minority.

"We form no judgment on that account which concerns you, most dear lords, and we are content to pray God daily that He will bring us all to unity of faith, in truth, charity, and holiness through Jesus Christ, our throne of grace, and our only Mediator.

"But in what concerns ourselves, adhesion to your resolution (and let every honest man be judge!) would be acting against our conscience, condemning a doctrine that we maintain to be Christian, and pronouncing that it ought to be abolished in our states, if we would do so without trouble.

"This would be to deny our Lord Jesus Christ, to reject His holy Word, and thus give Him just reason to deny us in turn before His Father, as He has threatened.

"What! We ratify this edict! We assert that when Al-

mighty God calls a man to His knowledge, this man, however, can not receive the knowledge of God! Oh! of what deadly backslidings should we not thus become the accomplices, not only among our own subjects, but also among yours!

"Moreover, the new edict declaring the ministers shall preach the Gospel, explaining it according to the writings accepted by the holy Christian Church; we think that for this regulation to have any value, we should first agree on what is meant by the true and holy Church. Now, seeing there is a great diversity of opinion in this respect; that there is no sure doctrine but such as is conformable to the Word of God; that the Lord forbids the teaching of any other doctrine; that each text of the Holy Scriptures ought to be explained by other and clearer texts; that this holy Book is in all things necessary for the Christian, easy of understanding, and calculated to scatter the darkness, we are resolved, with the grace of God, to maintain the pure and exclusive teaching of His holy Word, such as it is contained in the biblical books of the Old and New Testament, without adding anything thereto that may be contrary to it. This Word is the only truth; it is the same rule of all doctrine and of all life, and can never fail or deceive us. He who builds on this foundation shall stand against all the powers of hell, whilst all the human vanities that are set up against it shall fall before the face of God.

"For these reasons, most dear lords, uncles, cousins, and friends, we earnestly entreat you to weigh carefully our grievances and our motives. If you do not yield to our request, we PROTEST by these presents, before God our only Creator, Preserver, Redeemer, and Saviour, and who will one day be our Judge, as well as before all men and creatures, that we, for us and our people, neither consent nor adhere in any manner whatsoever to the proposed decree in anything that is contrary to God, to His holy Word, to our right of conscience, to the salvation of our souls, and to the last decree of Spires."

SIR DYCE DUCKWORTH,

British Physician; Treasurer of the Royal Society of Physicians.

AS Physicians we are brought so directly in contact with humanity in all its phases, and see so deeply into the hidden depths of its woes and its needs, that we are come to know where true healing is to be found. We are thus able to bear witness to the light in which it is best to live, and we believe, further, that the Christian faith is not only the best to live by, but the best to die by. . . . "No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, He hath declared Him."—*See preface to Sir Andrew Clark's Testimony for Christ, by Sir Dyce Duckworth.*

ADOLPHE NAPOLEON DIDRON,

French Archæologist. (1806-1867.)


IN stained glass of the thirteenth century, and sculpture of the fourteenth, Christ is represented enthroned on clouds, and His back supported by a rainbow; the Tables of the Law are placed on the Ark of the Covenant at the left hand, the Book of the Evangelists is lying open on an altar at the left, and the New Testament at the right hand. This is as it should be; the Old Testament is regarded as the pedestal or groundwork of the Gospel. The Old Testament is an anticipatory portrait, of the which the New presents the after-model.

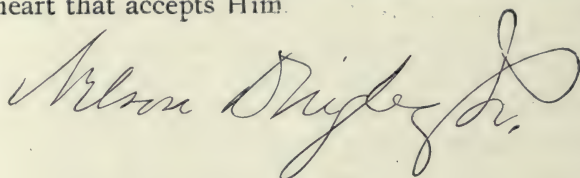
God had promised that a Redeemer should be found to expiate the guilt of Adam, and when judged that the fitting moment for fulfilling that promise had arrived, He summoned His Son, the Divine Word, to be both the organ and agent of His supreme will. According to prophecy, the second Person of the blessed Trinity replied to this appeal in the words of David, "Then said I, lo, I come!" The Son made Himself immediately the messenger of the will of the Father;

He offered Himself as a sacrifice for the salvation of the world. This act of self-devotion, which was first conceived in Heaven, carried into effect on earth, and finally completed where first it had originated, has been constantly delineated in works of art.—Pages 16, 17, 292, and 293, Volume I, "*Christian Iconography; or, the History of Christian Art in the Middle Ages*," by the late Adolphe Napoleon Didron, and translated from the French by E. J. Millington.

NELSON DINGLEY, JR.,


Governor; Tariff Reformer; Congressman from 1881 till
Death. (1832-1899.)

 THE longer I live the more clearly I come to recognize that the Bible is the unerring chart which God has given to man to safely guide him in the voyage of life, and the indispensable defense of social order and good government; and that Christ, the incarnation of that wondrous God-love, elevates, broadens, vitalizes, and spiritualizes every heart that accepts Him.



W. P. DILLINGHAM,

United States Senator from Vermont.

 YOU ask my opinion of Christ. It is that He was God manifest in the flesh; a revelation to us of Him in whom we live, and move, and have our being; and that through Him death is abolished, and life and immortality are brought to light.



JOHN FORREST DILLON,

Lawyer; Circuit Judge under President Grant; Author of Legal Works;
President of the American Bar Association.



THE blameless life and matchless doctrines of Jesus Christ are sufficient proof of His Divinity; they are the world's best inheritance and its surest hope.

The moral law, which holds its dominion by Divine ordination over us all, and from which evasion or escape is impossible, is the eternal and indestructible sense of justice and of right, written by God on the living tables of the human heart, and revealed in His Holy Word.

WILLIAM EARL DODGE, JR.,

Financier and Philanthropist.



THE question is one of personal consecration—"what is my individual duty?" "What am I doing as a citizen of this country, for which Christ died, to help on this great work?"

We want not only to hope that others will take hold and organize great works of charity and of good, but we want to know what our Saviour, who hath redeemed us, and to whose cause we gladly pledge ourselves, has for us to do.

We shall remember with joy these days of blessed instruction, help, and inspiration; and this will be but the beginning of a work which, I hope, with God's blessing, will quietly go through the land until every dark spot is uncovered, until the teachings of Christ our Lord are the life and salvation of our country.—Pages 377, 407, and 408, "*National Perils and Opportunities.*"

JOHN ADAMS DIX,

Major General and Statesman. (1798-1879.)

I BELIEVE in God, and have entire confidence in Christ, my Redeemer. I am at enmity with no man. I have, from my youth, been a believer, and became, many years ago, a member of the Church. My mother's affectionate teachings had implanted within me grains of devotion which time could not fail to bring forth and ripen often.—*Pages 281 and 17, "Memoirs," by his son, Rev. Morgan Dix.*

PAUL GUSTAVE DORE,

French Artist. (1833-1883.)

IF you wish to know my religion, I will tell you. It is contained in the thirteenth chapter of St. Paul's letter to the Corinthians." Then he began quoting, and, to the reverend gentleman's amazement, recited it through from the beginning to the end, without any hesitation, or missing one word. When he had finished, he turned about and said, "Have I made any mistakes? and believing in that chapter as I do, might I be considered a Christian?" The prompt answer was, "Any person living up to that chapter might be called not only a Christian, but Christianissimus."—*Page 306, "Life and Reminiscences of Paul Gustave Dore," by Blance Roosevelt.*

WILLIAM HOWARD DOANE,

Composer of Hymn Music and Philanthropist.

I AM a thorough believer in the blessed Bible, and the Christianity it teaches. To me, Jesus Christ is a personal Saviour, a daily helper, guide, and friend. The man who clings to His arm will be safely led, and will continually walk in the light of His smile, and will be filled with joy unspeakable. Thrice blessed is he with whom Christ abides.

William Howard Doane



HONORABLE MEN OF OUR TIME.

JOSIAH GILBERT HOLLAND,

Page 232.

ALFRED P. EDGERTON,

Page 139.

SIR EDWARD BULWER-LYTTON,

Page 59.

CYRUS WEST FIELD,

Page 149.

ALFRED AUSTIN,

Page 7.

JOSEPH HODGE CHOATE,

Page 83.

JOHN SHERMAN,

Page 409.

WILLIAM EARL DODGE,

Financier and Philanthropist. (1805-1883.)

CHRIST died not only to open the prison doors, but to open the palace gate, and give men everlasting life. Impelled by this solemn truth, we should say, as we look and see men perishing, "Here am I, send me! Use me in whatever way I can do the most to save lost sinners." A saved sinner myself, I can declare that God desires not the death of the wicked. He says to all, "turn ye, why will ye die?"

Surely goodness and mercy have followed us all the days of our lives. We feel that, under God, we owe all we are to the tender, faithful care of our godly parents, who, from infancy, dedicated us to God, and by constant Christian watchfulness and prayer brought us up in His fear, and rejoiced to see us in early youth consecrate ourselves to His service—both uniting with the Church the same year.—*To his children at his golden wedding, "Memorials of William E. Dodge," by D. Stuart Dodge.*

JOSEPH NORTON DOLPH,

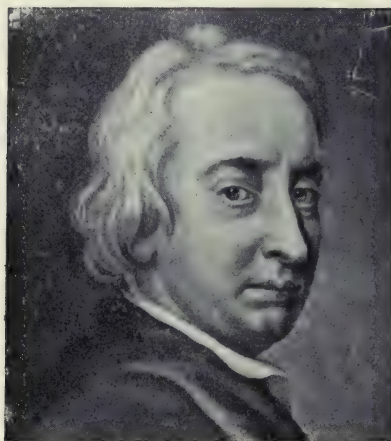
United States Senator. (1835-1897.)

IBELIEVE that Jesus Christ lived and taught the fundamental doctrines of Christianity on earth; that He was sent from God, delivered the will of God, and was the Son of God; that the Bible contains the Revelation from God to the human race, a sufficient rule of faith and practice for man and all things necessary to his salvation. Upon the doctrine of the Divinity of Christ rests the whole fabric of the Christian faith. If Christ was only a man, however beneficial the Christian religion may be, it is a myth—the Bible is not the inspired Word of God, and man is left in ignorance as to his origin, the object of his creation, and his destiny.



JOHN DRYDEN,

English Poet Laureate. (1631-1700.)



THE ATONEMENT.

LOOK humbly upward; see His will disclose
 The forfeit first and then the fine imposed;
 A mulct thy poverty could never pay,
 Had not Eternal Wisdom found the way,
 And with celestial wealth supplied the store;
 His justice makes the fine, His mercy quits the score.
 See God descending in the human frame;
 The offended suffering in the offender's name.
 All thy misdeeds to Him imputed see,
 And all his righteousness devolved on thee.

 INSPIRATION OF THE BIBLE.

If on the Book itself we cast our view,
 Concurrent heathens prove the story true;
 The doctrine, miracles; which must convince,
 For Heaven in them appeals to human sense;
 And though they prove not, they confirm the cause,
 When what is taught agrees with nature's laws.

WILLIAM DRUMMOND,

Scottish Poet of Hathornden.

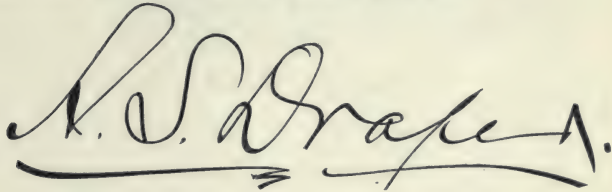
(1585-1649.)

FROM top of Olivet such notes did rise
When man's Redeemer did ascend the skies.
To God, who sits in highest seat,
Glory and power given be;
To Father, Son, and Paraclete,
Who reign in equal dignity.

ANDREW S. DRAPER,

President of the University of Illinois.

I AFFIRM my faith in the Bible. To my mind the birth of our Saviour was the most momentous event in civil as well as religious history. It set a new force at work which has been bringing the plans of kings to naught, making good the Divine promise: "Ye shall know the truth, and the truth shall make you free."



JOHN WILLIAM DRAPER,

Chemist, Physiologist, Author, and Educator. (1811-1882.)

THE Pentateuch is affirmed to have been written by Moses, under the influence of Divine inspiration. Considered thus, as a record vouchsafed and dictated by the Almighty, it commands not only scientific but universal consent.

"What is truth?" was the passionate demand of a Roman procurator on one of the most momentous occasions in history. And the Divine Person who stood before him, to whom this interrogation was addressed, made no reply—unless, in-

deed, silence contained the reply.—*In Chapter VIII, of his "History of the Conflict between Science and Religion."*

First of all, the Crusades: There had been wrenched from Christendom its fairest and most glorious portions.

But perhaps the geographical losses, appalling as they were, did not appear so painful as the capture of the holy places; the birthplace of our Redeemer; the scene of His sufferings; the Mount of Olives; the Sea of Galilee; the Garden of Gethsemane; Calvary; the Sepulchre.

From this burning ordeal one Book came out unscathed. It was the Bible. It spontaneously vindicated for itself what Wicklif in the former times, and Luther more lately, had claimed for it. And not only did it hold its ground, but it truly became incalculably more powerful than ever before. The press multiplied it in every language until there was scarcely any cottage in reformed Europe that did not possess a copy.—*In Chapters IV, VI, Volume II, "History of the Intellectual Development of Europe," by John W. Draper, Professor of Chemistry in the University of New York.*

NEAL DOW,

Temperance Reformer. (1804–1897.)

JESUS CHRIST came into the world when it was semi-barbarous, and among a people semi-civilized, and yet, without education, without training from any earthly source, showed from the very first and during all His life, without a moment's weakness, what the highest, purest civilization should be. With all the culture and religion of our time we cannot imagine any one of earthly mould so true as He to the duties God imposed upon Him. Calm, dignified, self-possessed, under conditions so painful, so dreadful, so beyond any human power of endurance, that none but Divinity itself could have borne it. I have earnest faith in Him as my Saviour, and in the Scripture as the revelation of God to a lost world.

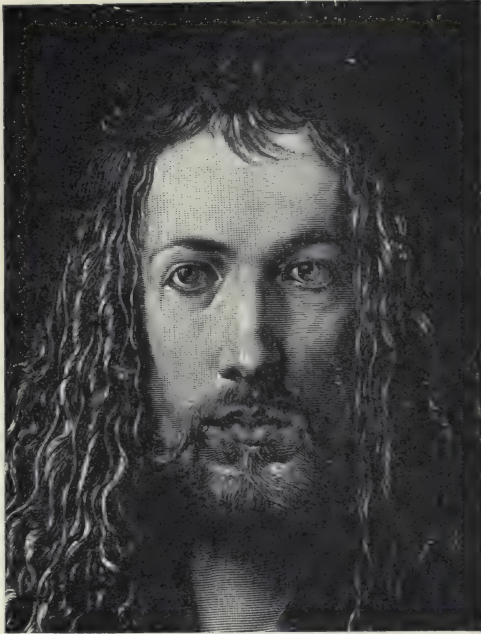
Neal Dow

ALBERT DÜRER,

German Painter and Engraver. (1471-1528.)

ALL secular rulers should be careful these dangerous times that they do not accept the seduction of men for the Word of God; for God will not have anything taken from His Holy Word, nor added to it.

Listen, soldier of Christ! ride forth beside the Lord Jesus, defend the truth, and win the martyr's crown!



And if thou here below becomest like thy master, Christ, and sufferest shame from lying tongues, and shouldst die a little sooner, thou wilt sooner pass from death unto life.—*"Life of Albert Dürer," the Evangelist of Art, by Geo. Wilson, in "Short Biographies for the People," Vol. I.*

ANDRE MARIE JEAN JACQUES DUPIN,

French Lawyer and President of the Chamber of Deputies and of the Legislative Assembly. (1783-1865)

AS to myself, Jesus Christ is the *Man-God*. . . . God willed that Jesus should be clothed in the form of humanity (*et homo factus est*), and that He should undergo the lot and sufferings of humanity. The Son of *God*, as to His moral state and holy

spirit, He was also, in reality, the *Son of Man*, for the purpose of accomplishing the mission which He came upon earth to fulfill. . . . To the heathen themselves I would say: You who have gloried in the death of *Socrates*, how much must you have been struck with wonder at that of *Jesus*! Ye censors of the Areopagus, how could you undertake to excuse the Synagogue, and justify the sentence of the Hall of Judgment? Philosophy herself has not hesitated to proclaim, and we repeat with her: "Yes, if the life and death of *Socrates* were those of a sage, the life and death of *Jesus* were those of a divinity."—"The Trial of *Jesus before Caiaphas and Pilate*," by *Andre Marie Jean Jacques Dupin, Advocate and Doctor of Laws*. Translated from the French by *John Pickering, Counselor at Law, and President of the American Academy of Arts and Sciences*.

DORMAN BRIDGMAN EATON,


Lawyer and Civil Service Commissioner.

PHILOSOPHY asks presumptuous questions concerning the genesis of Christ. Was He a created being? Was He divine? Did He exist before the foundation of the world? Is the supreme Head of the Universe one God absolutely? or is He made up of three persons, of whom Christ is one? These questions expelled the Christian spirit, divided the followers of Christ, involved the churches in barren and angry contests, led to savage persecutions in the name of the Prince of Peace. Yet Christ has been judged by the answers to such questions. By reason of Adam's sin and fall, they consigned the whole family of man to eternal perdition. They presented Christ Himself as equally a God and a man and as a literal Redeemer from their original sin. They made a profound mystery of the incarnation. They claimed to prove the utter incapacity of man for any good thing, and salvation to be by the grace alone. By

these speculations also Christ has been judged. Precious beliefs and inspiring hopes, springing from these speculations, are still the consolation of millions. . . . That view finds the highest possible evidence of the genesis of Christ, and of His mission in the world in His character and doings on earth, as disclosed in the New Testament—evidence which would abide in eternal efficiency even if the whole metaphysical theory concerning Him should be rejected.—*Christian Register, Boston, December 22, 1887.*

LORD JOHN SCOTT ELDON,


Lord High Chancellor of England. (1751–1838.)

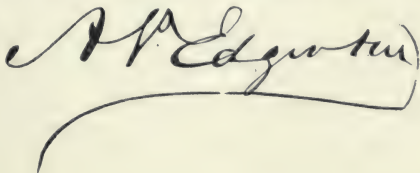
 HE impressions which I received in early youth respecting the doctrines contained in this volume have continued so lively and strong that I have seldom engaged in any important act without recollecting in what manner I have been taught therein.

The whole Bible scheme of man's redemption appears to me very mainly to depend upon the doctrine of the Trinity. I believe the doctrine of the Trinity in Unity. When the question is asked, "Can these three be One?" my answer is, "The Lord God knoweth—He hath said it!"—*Pp. 64, 258, Volume II, "Life of Lord Eldon," by Horace Twiss.*

ALFRED P. EDGERTON,

Late Chairman of the Civil Service Commission. (1813–1897.)

 HE Ten Commandments, the Lord's Prayer, the Golden Rule are infinitely superior to all the philosophies, ancient or modern, put together. We and our posterity must be true to the Christian faith—the only revealed religion.



GEORGE MORITZ EBERS,

German Egyptologist and Author (1837-1898.)

I HAVE given years of study to the early youth of Christianity, particularly in Egypt, and it affords me particular satisfaction to help others to realize how, in Hadrian's time, the pure teaching of our Saviour, as yet little sullied by the contributions of human minds, conquered—and could not fail to conquer—the hearts of men. Side by side with the triumphant Faith I have set that noble blossom of Greek life and culture, Art, which, in later ages, Christianity absorbed in order to dress herself in beautiful forms.—*From Preface to Volume I, of "The Emperor," by George M. Ebers, author of "Uarda."*

SIR HERBERT EDWARDES,

English Major-General. (1819-1868.)

I AM quite happy. I love God. I trust entirely to Jesus. I put confidence in Christ, and couldn't do more if I lived a thousand years.

If I were called upon to work out that proposition and prevent that Empire (India) from being ultimately lost by internal rebellion, I know well what I should do. . . . I should open the Bible wide, and do what in me lay to teach that subject-people Christian views of life.—*From a lecture before the Young Men's Christian Association of London, Exeter Hall, 1860.*

LORD ELLENBOROUGH,

Chief Justice of England. (1750-1818.)

O GOD, heavenly Father, by whose providence all things were made, and from whom all comforts of this life, and the hopes and expectations of happiness hereafter, through the merits of our Saviour are derived to us, I humbly offer up grateful acknowledgments for Thy Divine favor constantly vouchsafed to me.—*Volume IV, "Lives of the Chief Justices of England," by Lord Campbell.*

EDWARD VI.,

King of England. (1537-1553.)

LORD God, deliver me out of this miserable and wretched life, and take me among the chosen; howbeit, not my will but Thine be done; Lord, I commit my spirit to Thee; yet, for Thy chosen's sake, send me life and health, that I may truly serve Thee. O, my Lord God, bless my people, and save thine inheritance. . . .

Maintain thy true religion, that I and my people may praise Thy holy name, for Jesus Christ, His sake.—*Dying prayer; page 336, Volume II, of "Chamber's Cyclopædia of English Literature," Acme edition.*

OLIVER ELLSWORTH,

Chief-Justice of the United States Supreme Court, 1796-1801.
(1745-1807.)

HIS extraordinary endowments, accomplishments as an advocate, integrity as a judge, and sincerity as a Christian were fitly complemented by a fine personal presence and by manners at once plain, unaffected, and social.—*Page 336, Volume II, "Appleton's Cyclopædia of American Biography."*

He made an explicit confession of Christianity in his youth, and in all his intercourse with the polite and learned world he was not ashamed of the Gospel of Christ. In the midst of a multitude of engagements he made theology a study, and attended with unvarying punctuality on the worship of the sanctuary. The sage whose eloquence had charmed the senate, and whose decisions from the bench were regarded almost as oracular, sat with the simplicity of a child at the feet of Jesus, devoutly absorbed in the mysteries of redemption. His religion was not cold and heartless, but practical and vital. In his last illness he was humble and tranquil. He expressed the submission, the views, and the consolations of a Christian.—*Page 500, "The Encyclopædia of Religious Knowledge."*

RICHARD THEODORE ELY,

Professor of Political Economy, University of Wisconsin;
Author.

THE Bible gives something more than a scheme of individual salvation. It offers the principles of that wise statesmanship which will yet guide the nations of the world.

We come upon this wonderful, this marvelous love for man which Christ taught all through the Gospel. It is not merely taught by Christ, but it is illustrated by Christ in His life until we come to that scene on the cross, when He prayed, "Father, forgive them, for they know not what they do." It is in this duty to love and serve our fellows that I find the most convincing proof of the divinity of Christ. I think it is this which reassures me amid the doubts of our time. I have no evidence in history to convince me that a mere man would have exalted man as Christ did. Rarely do modern philosophers, unless inspired by Christianity, rise to an exalted conception of man.

Richard T. Ely

* The last paragraph may be found also in "Social Aspects of Christianity," by Richard T. Ely.

THOMAS ERSKINE,

Lord Chancellor of England. (1750-1823.)

IN this stage of the proceedings I shall call for reverence to the sacred Scriptures, not from their merits, unbounded as they are, but from their authority in a Christian country; not from the obligations of conscience, but from the rules of law. For my own part, gentlemen, I have been deeply devoted to the truths of Chris-

tianity, and my first belief in the Holy Gospel is by no means owing to the prejudices of education, though I was religiously educated by the best of parents, but arises from the fullest and most continued reflections of my riper years and understanding. It forms at this moment the great consolation of my life, which, as a shadow, must pass away; and without it, indeed, I should consider my long course of health and prosperity, perhaps too long and uninterrupted to be good for any man, only as the dust which the wind scatters, and rather as a snare than as a blessing. Much, however, as I wish to support the authority of the Scriptures, from a reasonable consideration of them, I shall repress the subject at present. . . . The mysterious incarnation of our blessed Saviour, which the "Age of Reason" blasphemes in words so wholly unfit the mouth of a Christian, or for the ear of a court of justice, that I dare not and will not give them utterance, Milton made the grand conclusion of "Paradise Lost."

"A virgin is His mother, but His sire
The power of the Most High; He shall ascend
The throne hereditary, and bound His reign
With earth's wide bounds, His glory with the heavens."

—*From a speech of Thomas Erskine for the prosecution, in the proceedings against Thomas Williams for publishing Paine's "Age of Reason," in the Court of King's Bench, before Lord Kenyon and a special jury, June 24, 1797; page 653, Volume XXVI, Howell's St. Tr.*

LEONARD EULER,

Swiss Mathematician. (1707–1783.)




THE holy life of the apostles and of the other primitive Christians, appear to me an irresistible proof of the truths of the religion of Christ. . . . It is only motives, therefore, that spirits can be determined to that which is good; now, what motives could be proposed to the apostles, and other disciples of Jesus Christ, to embrace a

virtuous life, more powerful than the instructions of their Divine Master, His miracles, His sufferings, His death and resurrection, of which they were witnesses. All these startling events, united to a doctrine the most sublime, must have excited in their hearts the most fervent love and the most profound veneration for God, whom they could not but consider and adore as at once their heavenly Father, and the absolute Lord of the universe.—*Pages 380–382, Volume I, "Family Library Letters of Euler on different subjects in Natural Philosophy, addressed to a German Princess, with notes, and a life of Euler," by David Brewster.*


SIR CHARLES A. ELLIOTT,

British Statesman; late Lieutenant-Governor of Bengal.

HE Bible is the chief instrument for the general increase of the Christian faith in India; it is the hammer with which to attack the hard rock of ignorance and atheism; and to a great extent it is thus scattering the seed for a future harvest which, I trust, we shall see springing up and garnered to the glory of our Lord Jesus Christ.—*Declared before the British and Foreign Bible Society, at Exeter Hall, May 5, 1897.*

JEREMIAH EVARTS,*

Philanthropist. (1781–1831.)


HERE on this sea I consecrate myself to God as my chief good; to Him as my heavenly Father, infinitely kind and tender of His children; to Him as my loving and merciful Redeemer, by whose blood alone I hope for salvation; to Him as the Beneficent Renewer and Sanctifier of the saved. I implore the forgiveness of my numerous

* Father of William M. Evarts, whose testimony follows.

and aggravated transgressions; and I ask that my remaining time and strength may be employed for the glory of God, and for the good of His creatures.—*Pages 515 and 516, "The Encyclopædia of Religious Knowledge."*

WILLIAM MAXWELL EVARTS,


Lawyer and Statesman.

HE great mass of our countrymen today find in the Bible—the Bible in their worship, the Bible in their schools, the Bible in their households—the sufficient lessons of the fear of God and the love of man which makes them obedient servants to the free institutions of their country.—*See his Oration, "What the Age Owes to America," delivered at Philadelphia, July 4, 1876.*

Religion takes care, then, of the people; makes them men; makes them loyal and faithful to duty, to God and to society. . . . Thus the religion which, in its original and in its most distinct condition as a power in human affairs, united man in duty to God, yet finds this solemn instruction of one of the Apostles: "If any man love not his brother whom he hath seen, how can he love God whom he hath not seen?" For it is the range and influence in human affairs that brings our duty nearest in obligation to our Saviour when we accept the brotherhood of man as our duty to God.—*Extracts from an Address before the Young Men's Christian Association of Baltimore, January 27, 1887.*

EUGENE FIELD,*

Poet and Journalist. (1850–1895.)

ING, Christmas bells!
Say to the earth this is the morn
Whereon our Saviour-King was born;
Sing to all men—the bond, the free,
The rich, the poor, the high, the low,
The little child that sports in glee,

The aged folk that tottering go,
 Proclaim the morn
 That Christ is born,
 That saveth them and saveth me!

Sing, O my heart!
 Sing them in rapture this dear morn,
 Whereon the blessed Prince is born!
 And as the song shall be of love,
 So let my deeds be charity,
 By the dear Lord that rules above,
 By Him that died upon the tree,
 By the fair morn
 Whereon is born
 The Christ that saved all and me!

*I would not exchange for any amount of money the acquaintance with the Bible which was drummed into me when a boy.—*Ladies' Home Journal*.

LUCIUS FAIRCHILD,

General, Governor, Diplomat, and Commander-in-Chief
 of the G. A. R.

CHRISt and the Bible are the great moral, intellectual, and spiritual forces for the good of the nations and the salvation of the races, when properly understood and appreciated.

Lucius Fairchild

SIR THOMAS FAIRFAX,

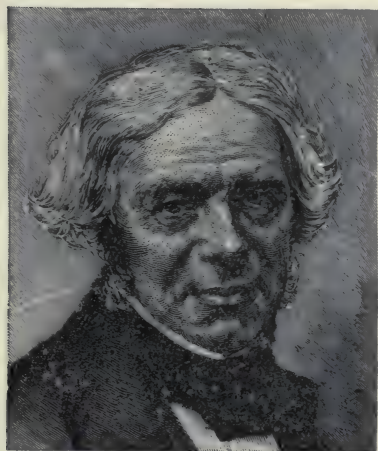
Parliamentary General and Commander-in-Chief During
 the Civil Wars. (1611-1671.)

HE made his will in 1667, and this is the first clause: "In the name of God, amen, I, Thomas Lord Fairfax, Baron of Camroone, being something infirm in body, but of perfect memory (blessed be God), do make and ordain my last will and testament in manner and form following: First, I commit my soul unto Almighty God who created it, but it being by original corruption made an unfit offering for His pure and Divine Majesty, I hope,

through the mercies and by the merits of the precious blood of Jesus Christ, my only Saviour and Redeemer (in whom I trust), He will make me a fit partaker of that glorious inheritance which He hath prepared for all those who believe in Him."—Page 440, "*Life of Great Lord Fairfax, Commander-in-Chief of the Army of the Parliament of England*," by Clements R. Markham.

MICHAEL FARADAY,

English Chemist and Naturalist. (1791-1867.)



IT is permitted to the Christian to think of death; he is even represented as praying that God would teach him to number his days. Words are given him: "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ." And though the thought of death brings the thought of judgment, it also brings to the Christian the thought of Him who


died, who rose again for the justification of those who believe in Him.—Walter Jerrold, in "*Michael Faraday, Man of Science*," page 120.

The Christian who is taught by God (by His Word and Holy Spirit) finds his guide in the Word of God, and commits the keeping of his soul in the hands of God. He looks for no assurance beyond what the Word of God can give him; and if his mind is troubled by the cares and fears which may assail him, he can go nowhere but to the throne of grace and to Scripture. No outward manifestation can

give either instruction or assurance to him, nor can any outward opposition or trouble diminish his confidence for Christ crucified, to the Jews a stumbling-block and to the Greeks foolishness; but to them who are called, Christ the power of God and the wisdom of God. The Christian religion is a revelation, and that revelation is the Word of God.—*George Wilson, in "Short Biographies for the People," Volume IV.*


DAVID GLASGOW FARRAGUT,

Admiral. (1801-1870.)

HE frequency of religious sentiment in his letters seems somewhat remarkable when we consider that he was not a professed Christian till late in life. It was probably the result of his early training by his mother, which, though she died when he was young, must have made an impression that he never lost. When he was dangerously ill in Chicago he desired to have a clergyman called, saying: "He must be my pilot now!" He once remarked, when speaking of navigating a ship, that he "never felt so near his Master as he did when in a storm, knowing that on his skill depended the safety of so many lives."—Page 548, *"Life and Letters of Admiral D. G. Farragut,"* by his son, *Loyall Farragut.*

JOHN VILLIERS FARWELL,

Financier and Philanthropist.

HRIST is the "Alpha and Omega" of all that is worth living for, here or hereafter—"the bright morning star" of all man's hopes. Without His life, death, resurrection, and ascension, human existence would be an enigmatical farce, nay, a dreadful tragedy, without excuse, if a God of justice is his Maker. The Bible is an electric lighthouse on the two bleak shores of time to re-

veal Jesus Christ as the inspiration of our hopes in the beginning, to be the fruition of them at the end of the voyage,—if so be that they are worthy to ravish a soul created in the image of his Maker.

John R. Fawell

CYRUS WEST FIELD,

Projector of the Atlantic Cable. (1819–1892.)

MY brother Cyrus was the son of a New England minister, and never departed from the way of his father. In all the great crises of his life, upon land or sea, when most men would have sunk in utter despair, nothing kept him up but faith in his father's Saviour, and in that faith he lived and died.—*Henry M. Field to S. A. N.*

HENRY FIELDING,

English Novelist. (1707–1754.)

NOW read over the works of Aristotle and Plato, with the rest of those inestimable treasures which ancient Greece hath bequeathed to the world. To these I added another study, compared to which all the philosophy taught by the wisest heathens is little better than a dream, and is, indeed, as full of vanity as the silliest jester ever pleased to represent it. This is that Divine wisdom which is alone to be found in the Holy Scriptures; for these impart to us the knowledge and assurance of things much more worthy our attention than all which this world can offer to our acceptance of things which Heaven itself hath condescended to reveal to us, and to the smallest knowledge of which the highest human wit, unassisted, could never

ascend. I began to think all the time I had spent with the best heathen writers was little more than labor lost; for however pleasant and delightful their lessons may be, or however adequate to the right regulation of our conduct with respect to this world, yet, when compared with the glory revealed in the Scripture, their highest documents will appear as trifling, and of as little consequence as the rules by which children regulate their childish little games and pastimes.—“*Philosophy and Christianity.*”

GUILLAUME LOUIS FIGUIER,

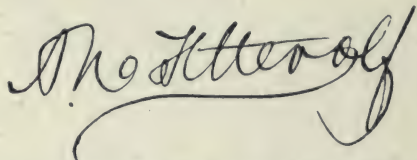
French Physician, Chemist, Author, and Scientist.

LET us listen to the words of this inspired writer: “And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him; male and female created He them.”—Page 469, “*The World Before the Deluge,*” by Louis Figuier.

A. H. FETTEROLF,*

President of Girard College.

CHEERFULLY and unqualifiedly I am a friend to Christianity and its Book. My belief also extends to the Divinity of Jesus Christ.



* This affirmation is especially forcible for the reason the will of Stephen Girard forbids: “Any clergyman to be admitted within the premises of said College.” His idea was: “To keep the tender minds of the orphans from the excitement which clashing doctrines and sectarian controversy are apt to produce.” Though no minister is allowed inside its walls, daily worship and religious instruction are a part of the education. The Bible is read, hymns are sung, and discourses by the President or some layman are delivered. Girard College is not, as claimed, the child of infidelity. No University in Christendom was ever founded by a skeptic or a body of skeptics—*The Author.*



DISTINGUISHED BRITONS OF TO-DAY.

LORD NORTHBROOK,

Page 340.

LORD HALSBURY,

Page 206.

FRIEDERICH MAX MULLER,

Page 333.

ARTHUR J. BALFOUR,

Page 20.

MATTHEW ARNOLD,

Page 18.

SIR M. MONIER WILLIAMS.

Page 506.

SIR WILLIAM MUIR,

Page 334.

SIR EDMUND ROBERT FREMANTLE

British Admiral.

I HAVE no hesitancy in saying that I believe entirely in the divinity of Christ, and in the Bible as the only divine rule of life, the efficacy of which is, I hold, proved by the fact that those nations which conform to the purest forms of the Christian religion are the most advanced in progress and civilization.



CLINTON BOWEN FISKE,

Lawyer and General. (1828-1890.)

IT is so strange that I should be cut down in the midst of my life-work. There seems so much to do, and I have felt that the few years allotted to me could be spent in better service for God. May He keep and guide us, no wanderers lost, the list all unbroken, to sing the song of redemption through Jesus Christ, where there shall be no sickness, no sorrow, no death and no tears.—*Christian Statesman*, July 24, 1890.

HAMILTON FISH,

Governor, United States Senator, Secretary of State under President Grant, March 11, 1869-March 12, 1877, and President of the Society of the Cincinnati. (1808-1893.)

HE often gave dinners in honor of distinguished guests. On one of these occasions a certain politician, a famous story-teller, took the liberty to speak irreverently of the Church and of Christianity. Mr. Fish at once checked his conversation with the reprimand, "Pardon me, but I must request you to desist. I firmly believe in Jesus Christ as the Saviour of the world; of His Church I am a member; in my house I have tried to honor Him, and in His faith I expect to die; and it is painful to me to

hear you speak in this way."—*The Watchman*, September 21, 1893, and verified by Nicholas Fish, son of Hamilton Fish, as "quite in keeping with my father's Christian faith and character."

RICHARD FLETCHER,

Lawyer; Judge of Massachusetts Supreme Court, and Congressman.

(1788–1869.)

AT last I have found rest. I look back with gratitude to that moment when I was permitted to be buried with Christ in baptism, and as I have realized the glorious import of that rite, I have wondered that every Christian should not long ago go down thus into the water and die, and rise again in the likeness of Christ.—Page 213, of "*American Christian Rulers*," by Edward J. Giddings.

SOLOMON FOOT,

United States Senator, 1851–1866. (1802–1866.)


FOR years I have daily read the Bible in the presence of my wife; but when I have seen her seeking her God in prayer, so habitually and earnestly, I have felt that we ought to be united in it. My father and mother were both devoted Christians, and I was instructed in childhood in the lessons of the Gospel of Jesus Christ. I have never doubted from that day to this the truth of those teachings. I know and feel that I am a sinner. I believe that Christ was made an atonement sufficient for all men, and that this atonement is the only ground of salvation to human beings. I am convinced that none will be saved by works of righteousness which they have done. I have been thinking much of these two lines repeated the other day:

"Here, Lord, I give myself away,
'Tis all that I can do."

I begin to understand that this comprehends all, and I am willing to lean on Jesus Christ as my Saviour and Friend.—
Interview with Doctor Byron Sunderland, Washington, D. C.

ANDREW HULL FOOTE,


Rear-Admiral. (1806-1863.)

HEN in Siam, he invited the royal dignitaries to dine on shipboard. As they sat down, the Admiral, as was his custom, asked the blessing. The king, in surprise, said that he thought only missionaries did that. "True," replied the Admiral, "but every Christian is a missionary."

He was a man of a high type of Christian character, with most genial and loveable traits, but uncompromisingly firm in his principles, especially in regard to temperance reform in the navy, where he was the means of abolishing the spirit ration. He was truly a pious man, severely an honest man, and a philanthropist of the first order.—*Volume II, "Appleton's Cyclopædia of American Biography."*

JAMES DAVID FORBES,

Scottish Physicist. (1809-1868.)

NOW resolved to devote a more definite time before going to bed for reading the Bible, which shall include a short but clear self-examination.

Keep from me a vain and overbearing spirit; let me have a thorough sense of my own ignorance and weakness; and keep me through all trials and troubles of a transitory state in body and soul unto everlasting life, for Jesus Christ's sake. Amen.

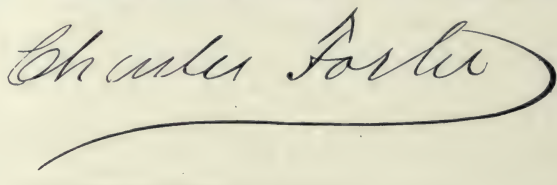
On the 20th of September we reached our own comfortable house, in Park Place, for which I thanked God humbly and

sincerely. O God, who has visited us with many trials, and led us like the Israelites of old from place to place, without any certain abode, bless, we beseech Thee, our return home, and mercifully grant that the afflictions and anxieties of the long probation may bear fruit in a more self-denying and godly life, and that we may have our hearts fixed on a more abiding resting-place, eternal in the heavens, for Jesus Christ's sake. Amen.—*"Famous Men," by H. A. Page.*

CHARLES FOSTER,

Governor; Secretary of the Treasury under President
Harrison.

I BELIEVE the Bible to be an inspired Book—God's revelation to man; and in the Divinity of Jesus Christ. I also believe that the Holy Scriptures teach, through the atonement of our Saviour, an eternal salvation. Faith in "Christ and the Bible" is "more precious than gold that perisheth, though it be tried with fire."



JOHN WATSON FOSTER,

Secretary of State under President Harrison; Diplomat.

AT the Eleventh International Christian Endeavor Convention, held in Madison Square, New York, July 7-10, 1892, he made this response: "I count myself fortunate in being in New York to-day, and in having the opportunity of drawing new inspiration for duty by contact with this great army of young soldiers of Christ. We hear much, from certain quarters, in this day

about the decay of evangelical religion, and of the growth of agnosticism and the various forms of disbelief which are to sweep off the earth our Bibles and our Christianity. Would that these critics might stand in my place to-night! They might be led to believe that faith in a risen Saviour and in an inspired Word of God were neither dead nor dying in this land—this Christian land, which owes all that is greatest and best in its past history and in its present attainments to this religion.”

ORSON SQUIRE FOWLER,

Phrenologist. (1809-1887.)

IT has always seemed to me that the entire thought and design of the Bible is to teach salvation by Christ.

Christ, too, who most needs this prerequisite, has received the homage of all Christendom and will do so forever, not because of personal beauty or strength, nor of His animal propensities, or aristocratic observances, but chiefly because of His moral virtues. Religion was His crown, as it is that of His followers. . . . How many men and women have been completely revolutionized by this religion? Paul was changed from a persistent persecutor to a defender of “Christ crucified.”—*Pages 924, 779, “Human Science, or, Phrenology and Self-Culture,” by O. S. Fowler.*

EDWARD FIELD,

Member of Parliament since 1885; late British Admiral.

NEVER knew sailors to turn a deaf ear to the words of the Divine Book. They are always glad to receive the messengers of the Gospel of Christ. Many of them are brothers of our Saviour’s earthly companions, seamen of Galilee; God-fearing men who are exercising a marvelous influence for Christianity.—“*Words on the Waters,*” July, 1887.

FRIEDRICH HEINRICH KARL FOUQUE,

German Poet and Novelist.

(1777-1843.)



THOUSAND years have fled,
 And, Saviour, still we see
 Thy deed of love repeated
 On all who come to Thee.
 As he who sat benighted,
 Afflicted, poor, and blind,
 So now Thy word is plighted—
 Joy, light, and peace I find.

JOHN HENRY FUSELI,

Swiss Painter and Writer in England. (1741-1825.)



SELDOM take up the Bible to read without shedding tears. What beautiful things are in this Book! It is an exquisite Book. . . . I believe in the resurrection. The resurrection of Jesus Christ is as well authenticated as any other historical fact.—*Page 392, Volume I, "Life and Writings of John Henry Fuseli," by John Knowles.*

SIR ROBERT FOWLER,

Member of Parliament.



WE meet here as Christians, who on minor matters may differ from one another, but who are all united in the feeling that there is only one Name under heaven whereby we can be saved, and that is the Name of our Lord Jesus Christ. We are all united in our anxiety to do what we can to spread Christ's Gospel upon the earth; and I know of no more effectual means of doing it than by the circulation of that Word that He has pleased to give us.—*"Bible Society Reporter," June, 1886, London.*

CHARLES JAMES FOX,

English Statesman and Orator. (1749-1806.)

HIS biographer tells this story of his death-bed scene:

"There was the pious resignation of a Christian, who fearlessly abandons his fleeting spirit to a merciful Deity, visible throughout the day—the unbeliever who came to scoff must have remained to pray. It was now that



Mr. Fox gathered the fruits of his glorious life; his departure was unruffled by remorse—he had sacrificed everything that was personal to his country's good, and found his last moments blessed by the reflection that his efforts had been conformable to the religion he professed."—*"Lives of Eminent and Illustrious Englishmen,"* by George Alfred Cunningham.

SIR PHILIP FRANCIS,*

British Statesman. (1740-1818.)


THE internal evidence of the Christian religion is greater than the external. In the matter of external evidence, other religions may compete with the Christian; but in purity, wisdom, and power of cleansing the human heart, it is alike original and supreme. One of its great characteristics is its opposition to the mon-

* His biographers are firmly convinced of his identity with "Junius," and bring a great body of circumstantial proof in support of their belief.

ster vices of humanity. What a lesson for the arrogant and proud man is the constant humility and gentleness of our Saviour, who when most asserting His power calls Himself *the Son of Man*. . . The doctrines of Christ were evidently of the practical kind. He prescribed no forms, no prayers but one; no articles of belief except the Divine authority for His mission.—“*Life of Sir Philip Francis*,” *Volume II*, page 419, by Joseph Parkes.

THEODORE FRELINGHUYSEN,


Lawyer, United States Senator, Chancellor of the University of
New York 1839–1850; President of Rutgers College,
1850 until Death. (1787–1861.)

ET us look away to the brighter and better prospects and surer hopes in the promise and consolations of the Gospel of our Saviour. I pray, my honored sir, that your heart may seek this blessed refuge, stable as the everlasting hills, and let this be the occasion to prompt an earnest, prayerful, and, the Lord grant it may be, a joyful search after the truth as it is in Christ Jesus.—*Correspondence with Henry Clay after failure of election to the Presidency.*

The Bible has done it, sir! Seal up this one Volume and in a half century all these hopes would wither and these prospects perish forever. These sacred temples would crumble or become the receptacles of pollution and crime. . . The influence of this sacred Volume alone can achieve it.—*Delivered when President of American Bible Society, 1846–1861.*

THE RIGHT HONORABLE SIR EDWARD FRY,

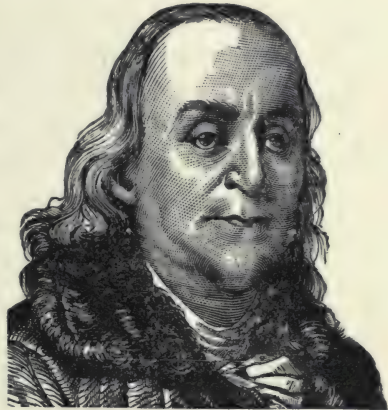
Late Judge of High Court of England; Lord Justice of Appeal.

HANK God through Jesus Christ our Lord and Saviour for that restoration which has been effected through grace to that pristine state of inward harmony and peace from which Adam fell by transgression.—*See his Essays, “On the Accordance of Christianity with the Nature of God.”*

BENJAMIN FRANKLIN,

Statesman and Philosopher. (1706-1790.)

HERE is my creed: I believe in one God, the Creator of the Universe; that He governs it by His providence; that He ought to be worshiped; that the most acceptable service we can render Him is doing good to others; that the soul of man is immortal, and will be treated with justice in another world respecting his



conduct in this. As to Jesus of Nazareth, I think His system of morals, as He left them to us, the best the world ever saw, or is likely to see.—“*Complete Works of Benjamin Franklin*,” by John Bigelow.

The longer I live (eighty-one years now) the more convincing the proofs I see of this truth, that God governs the affairs of men. And if a sparrow can not fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured, sir, in the sacred writings, that “Except the Lord build the house, they labor in vain who build it.” I firmly believe this; I also believe that without His concurring aid we shall proceed in this political building no better than the builders of Babel. . . .

I beg, therefore, to move that henceforth prayers, imploring the assistance of Heaven and its blessings on our deliberations, be held in this assembly every morning before we proceed to business, and that one of our clergy be requested to officiate in that service.—*Delivered at the Convention for Framing the Constitution of the United States, 1787. Volume II, “Bancroft’s History of the Constitution of the United States.”*

SIR BARTLE FRERE,

Late Governor of Bombay. (1815-1884.)

I BELIEVE there is no part of India in which the power of Christian preaching to win Fetish worshippers from evil deities to the pure religion of Christ has not been abundantly manifested. . . . Missionary efforts owe their success to something which all preachers of the Gospel hold in common—the great, simple doctrines of our Saviour which all believe—the plain, broad precepts of Christianity which all teach. . . . I assure you, whatever may be told to the contrary, the teachings of Christianity among 160 millions of civilized, industrious Hindoos and Mohammedans in India is effecting changes, moral, social, political, which, for extent and rapidity of results, are far more extraordinary than anything you or your fathers have witnessed in modern Europe. . . . Buddhism may evolve a high morality, but it has nothing to offer mankind which comes so home to the instincts of all humanity as the Christian doctrine of the resurrection of the body and life everlasting in union with a glorified body.—*From a Lecture to the Christian Evidence Society, London, "Christianity Suited to all Forms of Civilization."*

FREDERICK III.,

(FREDERICK CHARLES NICHOLAS.)

King of Prussia and Emperor of Germany. (1831-1888.)

AS long as I live I shall never forget this first evening at Jerusalem, as I watched the sun set in the stillness which is always solemn as it settles over nature. Drawn away from earth, the soul seemed able to linger undisturbed upon the thought which must thrill through every Christian as he surveys the scenes on which the great work of our salvation was consummated. To be in such a place, and there read the familiar passages of the Holy Gospels, is a religious service itself.—*Page 412 of "The History of the German People, from the Earliest Times to the Accession of William II.," by Hermann Lieb.*

FREDERICK WILLIAM IV.,

King of Prussia. (1795-1861.)

THE Day of the Transfiguration of our Lord, August 6, 1851. Above my tomb shall be placed an oblong slab of white marble. There shall be engraven upon it the monogram of Christ, with this inscription:

Here lies in God, his Saviour, with the hope of a blissful resurrection and a merciful judgment, depending solely on the merits of Jesus Christ our Divine Redeemer, the late

FREDERICK WILLIAM IV., King of Prussia.

From his Will or Royal Document.

FRIEDERICH WILHELM A. FROEBEL,

German Educational Reformer, Kindergarten System.

(1782-1852.)

JESUS is the only begotten Son of God; the beloved Son of God. He commanded the disciples to "go into all the world and teach all nations"; lead them to a knowledge of God, the Father; of Jesus, the Son of God, and of the Holy Ghost, the Sanctifier.—*Chapter V, "The Education of Man," by Friederich Froebel.*

JAMES ANTHONY FROUDE,

English Historian. (1818-1894.)

WE are not questioning the fact that the Bible is infallible; we desire only to be told on what evidence that great and awful fact concerning it properly rests. It would seem, indeed, as if instinct had been wiser than argument—as if it had been felt that nothing short of this literal and close inspiration could preserve the facts on which Christianity depends.

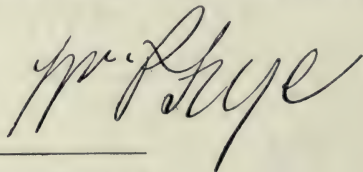
Circumcision availed nothing, nor uncircumcision—but a *new creature*—and this new creature was born again into Christ. . . . Hedged in by "his muddy vesture of de-

cay," his eyes, like the eyes of the disciples at Emmaus, are holden, and only faith feels Him. But death, which till Christ had died had been the last victory of evil, in virtue of His submission to it, became its own destroyer, for it had power only over the tainted particles of the old substance, and there was nothing needed but that these should be washed away, and the elect would stand out at once pure and holy, clothed in immortal bodies, like refined gold, the redeemed of God. The Being who accomplished a work so vast—a work compared to which the first creation appears but a trifling difficulty—who could He be but God? God Himself! He was God! He was man also; for He was the second Adam—the second starting-point of human growth. —Pages 184 and 163, "*Short Studies on Great Subjects*," by James Anthony Froude.

WILLIAM PIERCE FRYE,

United States Senator.

I AM glad to say that I believe Jesus Christ to be the Son of God; that He died on the Cross to save us from the penalty of sin; that He rose from the dead and now sits at the right hand of the Father; that Father, Son, and Holy Spirit are One, and that the Bible is a Divine message to man.



FRANCIS JOSEPH I.,

Emperor of Austria and King of Hungary.

I DO not lose faith in God. In the frightful misfortune that has struck me and my house your words of sympathy, inspired by faith in Christ, which is my only refuge, have conveyed sweet consolation to my heart. —To a friend, after the Assassination of the Empress of Austria; published in the *Associate Press Dispatches*, Sept. 13, 1898.

LOUIS DE BUADE FRONTENAC,

Governor of Canada. (1620-1698.)

THE Holy Scriptures command us to obey our sovereign, and teach us that no pretext or reason can dispel us from this obedience.

As for me, it only remains to protest before you that I shall esteem myself happy in consecrating all my efforts, and, if need be, my life, to extend the empire of Jesus Christ throughout all this land.—Page 19, "*Count Frontenac and New France under Louis XIV.*," by Francis Parkman.

SIR DOUGLAS FOX,

British Civil and Mechanical Engineer.

WE are more than loyal subjects; we are followers of the Lord Jesus Christ. We gather here as champions of the Bible. We can not see what the future is going to be, but we do know that our Lord and Master is the rightful King of this world, and you and I, if we are fighting for His banner, know that we will succeed in the end.—*London City Mission Magazine*, June, 1893.

ROBERT B. FULTON,

President of the University of Mississippi.

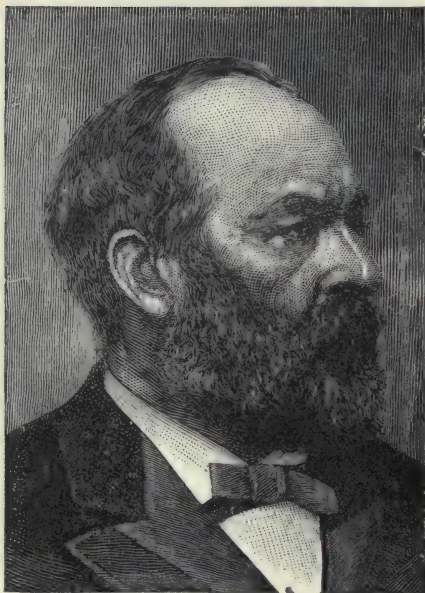
SPEAKING personally, nothing is more certain to me than that I owe to the religion of Christ, and to the Bible as its exponent, anything and everything in my life that may be of any worth.

What would the world be without Christ and the Bible? They are indissolubly connected with whatever is pure in morals, whatever is elevating in art, whatever is most beneficent in government, and whatever is most useful in science.

R. B. Fulton.

JAMES ABRAM GARFIELD,

Twentieth President of the United States. (1831-1881.)



MY Christian convictions may be formulated best in the language of the inspired apostle: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor

height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

J. A. Garfield.

Fellow-citizens: Clouds and darkness are around about Him; His pavilion is dark waters and thick clouds; justice and judgment are the establishment of His throne; mercy and truth shall go before His face. Fellow-citizens! God reigns, and the Government at Washington still lives!—*These historic words, spoken from the balcony of the New York Custom House, calmed the mob frenzied at the news of Lincoln's death.*

NOTE.—Garfield came back always with delight to the simpler instincts of religious faith. Not many weeks before his assassination, walking on the banks of the Potomac with a friend, and conversing on topics of personal religion, he said that he found our Lord's Prayer, and the humble petitions learned in infancy, infinitely restful to him. Certain texts of Scripture had a strong hold on his heart. The eighth chapter of Romans had been a subject of careful study with him from his youth.—*From James G. Blaine's Memorial Oration on "Garfield," delivered in the House of Representatives, February 27, 1882.*

Whilst a student at Williams College, he, with other students, on "Mountain Day," climbed one of the high peaks seven miles distant. The surrounding scenery was enough to awaken religious awe. Just then young Garfield broke the silence: "Boys, it is a habit of mine to read a chapter in the Bible every evening with my absent mother. Shall I read aloud?" The little company assented; and, drawing from his pocket a well-worn Testament, he read in soft, rich tones the chapter which the mother in Ohio was reading at the same time, and then called on a classmate on that mountain top to pray.—*"Life of Garfield," by John C. Ridpath*

GALILEO GALILEI,

Italian Astronomer. (1564-1642.)

I AM inclined to think that the authority of Holy Scripture is intended to convince men of those truths which are necessary for their salvation, and which, being far above man's understanding, can not be made credible by any learning, or any other means than revelation by the Holy Spirit.

I send you a rose, which ought to please you extremely, seeing what a rarity it is at this season. And with the rose you must accept its thorns, which represent the bitter suffering of our Lord, while the green leaves represent the hope we may entertain, that through the same sacred passion we, having passed through the darkness of this short winter of our mortal life, may attain to the brightness and felicity of an eternal spring in Heaven.—*Pages 16 and 18, "Famous Men of Science," by Sarah K. Bolton.*

GIUSEPPE GARIBALDI,

Italian Patriot. (1807-1882.)


I AM a Christian, and I speak to Christians—I am a true Christian, and I speak to true Christians. I love and venerate the religion of Christ, because Christ came into the world to deliver humanity from slavery, for which God had not created it. . . . You who are here—

you, the educated and cultivated portion of the citizenship—you have the duty to educate the people—educate the people—educate them to be Christians—educate them to be Italians. . . . Viva Italia! Viva Christianity!—Page 444, *General Garibaldi's Autobiography*—Translated from his private papers, by Theodore Dwight.

WILLIAM LLOYD GARRISON,

Journalist and Reformer. (1805-1879.)


A TRIBUTE TO THE BIBLE.

OOK of books! Though scepticism flout
Thy sacred origin, thy worth decry;
Though transcendent folly give the lie
To what thou teachest; though the critic doubt
The fact: that miracle; and raise shout
Of triumph over each incongruity
He in thy pages may perchance espy;
As in his strength the effulgent sun shines out,
Hiding innumerable stars, so dost thou shine,
With heavenly light all human works excelling.
Thy oracles are holy and divine,
Of free salvation through a Saviour telling.
All truth, all excellence dost Thou enshrine,
The mists of sin and ignorance expelling.

SIR ROBERT GRANT,

Late Governor of Bombay; Poet. (1785-1838.)

THE WRITTEN WORD.

HE starry firmament on high,
And all the glories of the sky,
Yet shine not Thy praise, O Lord,
So brightly as Thy Written Word.
The hopes that holy Word supplies,
Its truths Divine and precepts wise,
In each a heavenly beam I see,
And every beam conducts to Thee.



PUBLIC AND PROFESSIONAL MEN.

• ELIJAH A. MORSE,
Page 326.

SAMUEL J. RANDALL,
Page 373.

DAVID HAYES AGNEW,
Page 10.

LOUIS ADOLPHE THIERS,
Page 459.

WILLIAM M. EVARTS,
Page 145.

CHAUNCEY M. DEPEW,
Page 119.

DAVID J. BRÉWER,
Page 46.


A LITANY.

Saviour, when in dust to Thee
 Low we bow the adoring knee;
 When, repentant, to the skies
 Scarce we lift our weeping eyes.

By Thy deep, expiring groan;
 By the sad sepulchral stone;
 By the vault, whose dark abode
 Held in vain the rising God;
 Oh, from earth to heaven restored,
 Mighty reascending Lord,
 Listen, listen to the cry
 Of our solemn Litany!

MERRILL EDWARDS GATES,

President of Amherst College.

HE thought of God is a mighty force, because *God is*, and His Will is the source of life, and light, and power. Through true thoughts about God we receive into our lives this life, and light, and power; the life of God begins in us. A personality is the most potent form in which great thoughts about life can be presented to men. It is in the Divine Person of Christ that God gives us His true thought about Himself in His relations with man. The supreme question for each of us is, "What think ye of Christ?"

Do we *think* the *truth* of God and Christ? Here comes in the value of Bible study. In the Bible God reveals to us the truth about Himself which we could never have learned from any other source. Neither reason nor nature could have taught us of the redeeming love of a holy God. This greatest truth in the world comes into the world through Christ and the Bible; and it is by reverently studying the divinely revealed will of God in the Bible that we get the true thought of God, and are saved from the self-deceptions of mysticism, and come to a living knowledge of the Saviour.

Merrill E. Gates.

HENRY WOODFIN GRADY,

Journalist; late Editor of Atlanta Constitution. (1851-1889.)

SCIENCE has revealed to me no better faith than that learned at my mother's knee, nor has knowledge a wiser and better book than the worn Bible that held the simple truths of the heart and annals of my home.

I expect to die in the same hope and peace which moved the dying Shakespeare—wisest mind ever clothed in mortal flesh—when he said: * “I commend my soul into the hands of God, my Creator, hoping and assuredly believing, through the only merits of Jesus Christ, my Saviour, to be made partaker of life everlasting.”

* See page 405.

H. W. Grady.

CHRISTIAN FURCHTEGOTT GELLERT,

German Poet, and Professor of Philosophy, University of Leipsic.
(1715-1769.)

JESUS LIVES.

JESUS lives! Who now despairs,
Spurns the Word which God hath spoken,
Grace to all that Word declares,
Grace whereby sin's yoke is broken.
Christ rejects not penitence;
That shall be my confidence.

Jesus lives! for me He died;
Hence will I, to Jesus living,
Pure in heart and act abide,
Praise to Him and glory giving.
Freely God doth aid dispense;
This shall be my confidence.

Jesus lives! my heart knows well
 Naught from me His love shall sever.
 Life, nor death, nor powers of hell,
 Part me from Christ forever.
 God will be a sure defense;
 This shall be my confidence.

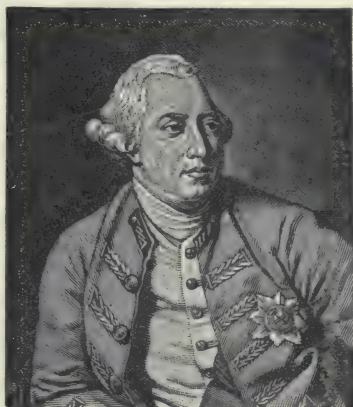
GEORGE III.,

King of Great Britain. (1738-1820.)

LET me hear less of
 Socrates, and more of
 Christ from the pulpit.
 —Page 261, "*Memoirs*
of his late Majesty, George
III.," by Thomas Williams.

Keep me, O Lord, from silly
 and unguarded friends, and
 from secret and designing en-
 emies; and give me those
 things which are best for me,
 through Jesus Christ our Lord.—Page 453, "*Other Men's*
Minds."

My Dear Child—You have been good to your parents; we
 have nothing wherewith to reproach you; but I need not tell
 you that it is not of yourself alone that you can be saved,
 and that your acceptance with God must depend on your
 faith and trust in the merits of the Redeemer.—Page 240,
 "*The Percy Anecdotes.*"



DANIEL COLT GILMAN,

President of Johns Hopkins University.

MOREOVER, the end in view, the ultimate end of all
 educational and scientific effort, as well as of all leg-
 islation and statesmanship, is identical with that at
 which the religion of Christ aims, that which was her-

alded in Judea nineteen centuries ago by a multitude of the heavenly host, saying: "Peace on earth, good will to men." . . . When the churches thus more fully realize the value of advancing knowledge, and when universities more heartily recognize the truth of Christian doctrine, as well as the beauty of Christian life, then shall we say with the Psalmist, "Jerusalem is built as a city that is at unity with itself. Peace within thy walls and prosperity within thy palaces."—*From an Address delivered at Washington, December, 1887, before the Evangelical Alliance.*



THE WISE MEN AND THE STAR.

RICHARD WATSON GILDER,

Journalist; Editor of *The Century*.

WHO are these that follow across the hills of night
 A star that westward hurries along the fields of light?
 Three Wise Men from the east with myrrh and treasure bring
 To lay them down at the feet of our Lord and Christ and King.

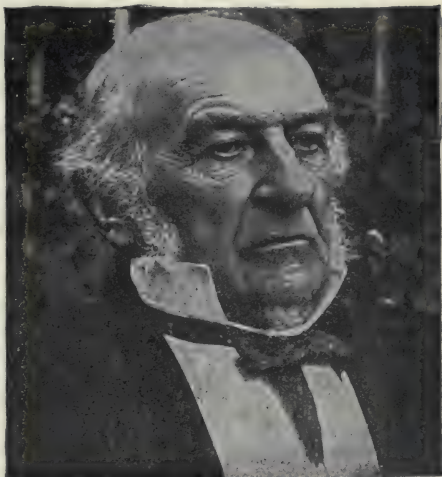
GOUVENEUR MORRIS, late United States Minister to France (1752-1816): Had our Saviour addressed a chapter to the rulers of mankind, as He did to His followers, I am persuaded He would have dictated this text: "Be not wise overmuch!"—*See "Life of Gouverneur Morris," by Roosevelt.*

WILLIAM EWART GLADSTONE,

Author, and Prime Minister of Great Britain.

(1809-1898.)

MOST men at the head of great movements are Christian men. During the many years in the Cabinet I was brought in contact with some sixty master minds, and not more than perhaps three or four of whom were in sympathy with the skeptical movements of the day.



W. E. Gladstone

As one of the grounds for naming his recent work "The Impregnable Rock," he says: "They lead upward and onwards to the idea that the Scriptures are well called Holy Scriptures; and that, though assailed by camp, by battery, and by mine, they are, nevertheless, an house built upon a rock, and that rock impregnable; that the weapon of offense which shall impair their efficiency for aiding in the redemption of mankind has not yet been forged; that the Sacred Canon, which it took (perhaps) two thousand years from the accumulations of Moses down to the acceptance of the Apocalypse to construct, is like to wear out the storms and the sunshine of the world, and all the wayward aberrations of humanity, not merely for a term as long, but until time shall be no more."

The Christian faith and the Holy Scriptures arm us with the means of neutralizing and repelling the assaults of evil in and from ourselves. Mist may rest upon the surrounding landscape, but our own path is visible from hour to hour, from day to day.


"I do not ask to see
The distant scene; one step enough for me."

Our Saviour astonished the people because, instead of being lost in the mazes of arbitrary and vicious excrescences that darkened the face of religion, He taught them "with authority," and "not as the scribes." If God has given us a revelation of His will, whether in the laws of our nature, or in the kingdom of grace, that revelation not only illuminates, but binds. Like the credentials of an earthly ambassador, it is just and necessary that the credentials of that revelation should be tested. But if it be found genuine, if we have proofs of its being genuine, equal to those of which, in ordinary concerns of life, reason acknowledges the obligatory character, then we find ourselves to be not independent beings, engaged in an optional inquiry, but the servants of a Master, the pupils of a Teacher, the children of a Father, and each of us already bound with the bonds which those relations imply.—*Pages 7, 353, and 355, "The Impregnable Rock of Holy Scripture," by the Right Hon. W. E. Gladstone.*

NOTE.—Commending myself to the infinite mercies of God in the incarnate Son as my only and sufficient hope, I leave the particulars of my burial to my executors. On no account shall a laudatory inscription be placed over me.—*A Clause in his last Will.*

JOHN HALL GLADSTONE,


British Scientist.

 LOOK upon Christ as the highest manifestation of the character of our heavenly Father, the one Mediator between God and man. I regard the Scriptures as a series of the progressive revelations of God's will to man, through various prophets and teachers up to Jesus of Nazareth Himself and His immediate disciples.

J H Gladstone

JOHN RICHARD GREEN,

British Historian. (1837-1883.)

ELIGION indeed was only one of the causes for this sudden popularity of the Bible. The Book was equally important in its bearing on the intellectual development of the people. All the prose literature of England, save the forgotten tracts of Wyclif, has grown up since the translation of the Scriptures by Tyndall and Coverdale. So far as the nation at large was concerned, no history, no romance, hardly any poetry, save the little-known verses of Chaucer, existed in the English tongue when the Bible was ordered to be set up in the churches. Sunday after Sunday, day after day, the crowds gathered round the Bible in the nave of St. Paul's, or the family group that hung on its words in the devotional exercises at home were leavened with the new literature. . . . But far greater than its effect on literature was the effect of the Bible on the character of the people at large. The Bible was as yet the one Book which was familiar to every Englishman, and every where its words, as they fell on ears which custom had not deadened to their force and beauty, kindled a startling enthusiasm. The whole moral effect which is produced nowadays by the religious newspaper, the tract, the essay, the sermon, was then produced by the Bible alone, and its effect in this way, however dispassionately we examine it, was simply amazing. The whole nation became a church. The problems of life and death, whose questionings found no answer in the higher minds of Shakespeare's day, pressed for an answer not only from noble and scholar, but from farmer and shopkeeper in the age that followed him. . . . But religion in its deepest and innermost sense had not to do with the church, but with the individual soul. It was each Christian man who held in his power the issues of life and death. It was in each Christian conscience that the strife was waged between Heaven and Hell. Not as one of a body, but as a single soul, could each Christian claim his part in the mystery of redemption.—*Pages 16, 18, Volume III, "England,"*
by John R. Green.

JOHANN WOLFGANG GOETHE,

German Poet and Author. (1749-1832.)

I ESTEEM the Gospels to be thoroughly genuine, for there shines from them the reflected splendor of a sublimity proceeding from the person of Jesus Christ of so Divine a kind as only the Divine could ever have manifested on earth.—*Conversations with Eckermann, III.*, 371.

I am persuaded that the Bible becomes ever more beautiful the more it is understood; that is, the more we consider that every word which we apply to ourselves has had at first a particular, peculiar, immediate reference to certain special circumstances.—*Aus Makarieus Archiv W. Meister.*

Nothing, therefore, remained to me but to part from this society; and as my love for the Holy Scriptures, as well as the Founder of Christianity and its early professors, could not be taken from me, I formed a Christianity for my private use, and sought to build it up by an attentive study of history.—*Page 208, Autobiography.*

FREDRICK II., of Denmark, when nearing death, said to his physician: "Let the pulse beat as it may, we know the mercy of God will never fail."

CONSTANT COQUELIN, French Actor: "And why should we not make merry Christmas time? We have the right to be joyful on the day that brought into the world the Saviour of mankind."—*The Metropolitan, December, 1900.*

LORD NORTH, Prime Minister under George III (1732-1790): He was truly a pious Christian; his religion was free from bigotry or intolerance, and continued more in the spirit of Christian benevolence than in outward personal observance—*Appendix Vol. II, "Statesmen in the Time of George III," by Lord Brougham.*

MARQUIS DALHOUSIE, Governor-General of India, 1848-1856 (1812-1860). Himself a sincere Christian, while singularly reticent as to his personal faith, he thus wrote of the adoption of Christianity by Maharaja Dhuleep Singh, the last of the Punjab rulers: "The act was voluntary on his part, and, under the guidance of God's hand, was the result of his own uninfluenced convictions. It is gratifying to be able to state that he lived strictly consistent with the injunctions of our faith."—*Page 778, Volume VI, The Encyclopædia Britannica.*

OLIVER GOLDSMITH,

Irish Poet, Historian, and Novelist. (1728-1774.)

THE disciples, after their Divine Master was taken from them, proceeded to fulfill His last commandment by preaching the Gospel "to every nation."

. . . Independent of the sustaining Providence of its Almighty Author, there were many circumstances that facilitated the progress and prepared the way for the final triumph of Christianity. . . The heathen system was at once obscure and absurd; the philosophers avowedly spoke from conjecture; but by the Gospel "life and immortality was brought to light." Christianity offered the blessings of salvation to men of every class; it was its most marked feature that "to the poor the Gospel was preached," and the wretch who dared not come into the pagan temple because he had no rich offering to lay upon the altar was ready to obey the call of Him who offered pardon and love "without money and without price."

. . . Since that period Christianity has prevailed in Europe, and formed the great social happiness and the great source of the intellectual eminence enjoyed in that quarter of the globe. Let us hope that the exertions now made to diffuse its blessings over the benighted portions of the earth will prove successful, and that "peace and happiness, truth and justice, religion and piety" will prevail from pole to pole.—Pages 288 and 391, "*Pinnock's Goldsmith's Rome.*"




Last words of Sir Henry Havelock: "See, my son, how a Christian can die."

CHARLES GEORGE GORDON,

English Major-General ("Chinese Gordon").

(1833-1885.)


 HERE is death in the seeking of high posts on this earth for the purpose of what the world calls doing great things; the mightiest of men are flies on a wheel; a kind word to a crossing-sweeper delights Christ *in him*, as much as it would delight Christ in a queen.

I have had very nice thoughts on I John, IV., 13—"Who-soever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." I think it is the key to much of the Scripture. I am more than ever convinced that the secret of happiness and holiness is in the indwelling of God.

Out of commiseration for our dual condition, God has given us an oracle which will answer any question, advise, instruct, and guide us; now this oracle must be His voice, for, if not, it would not be His Word. He has, in His infinite wisdom, incarnated His voice in the Scriptures; His voice is to be understood by the highest or lowest intellect; it gives answers through all time. To the carnal man it is an ordinary Book; to the spiritual man it is alive, and makes alive. Whether we consider it or not, the Scriptures contain the mind of Christ, and is, when illuminated with the Spirit, as if Christ was ever talking to us. Now, we should think that if Christ was ever talking to us, *that* would suffice us, and, consequently, *as I believe that in theory*, I try to realize it in practice.—"*Life of General Gordon, a Christian Hero*," by Major Seton Churchill.

 HORATIO NELSON,

Third Earl, Hymn Compiler; first Earl, the Hero of Trafalgar.

Praise we God the Father, praise we God the Son,
And God the Holy Spirit, eternal Three in One.

THE RIGHT HONORABLE JOHN CAMP- BELL GORDON,

(SIXTH EARL OF ABERDEEN,)

Governor-General of Canada.

WE all recognize, and rejoice to recognize, the glorious fact that Christianity is the universal religion. It is the religion of mankind. It is as well adapted to the needs of the dusky sons of Africa as to the fair-skinned Scandinavian. Whilst we recognize this glorious oneness of the everlasting Gospel, which we are here to promote, we must also recognize the diversity of operations which are called for in presenting and declaring this everlasting Word.



The walls of Jericho fell down flat, but it was not till after they had been compassed round seven days and the last day seven times. And what was the instrument through which this was accomplished? It was not the clash of spears and swords; nor even, first and foremost, was it the shout of the people; it was the blast of the ram's horns representing the Word of God. And it is still the instrument with which we must carry on our work; that is the weapon of our warfare; the Word of God, with the spirit of Christ living and abiding in us.

Aberdeen

Douglas, in a little time you will be a duke, but I shall be a King.—*Dying words of the Duke of Hamilton.*

JOHN BROWN GORDON,

United States Senator.

I BELIEVE Christianity is a complete and perfect system of faith and practice; Christ, while the ideal man, was no less in life and death the very God. The Holy Scriptures I believe to be the only authentic and authoritative Word of God.



JOHN BARTHOLOMEW GOUGH,

Temperance Reformer and Popular Orator. (1817-1886.)

BY and by this and all great moral enterprises shall usher in the day of the final triumph of the Cross of Christ. I believe it, and for that I work. And when I die, I pray God that I may die in the harness, battling for this with the hope that there is a better day coming, and a prayer, "God speed the right!" Then will we lay our laurels at His feet, and cast our crowns before Him, joining in the mighty anthem of praise to Him who hath subdued all things unto Himself.

I have a mind capable of understanding in some degree the greatness of the Almighty; a reason able to worship Him intelligently, and a heart enabling me to love Him. I am a living man, having within me the fire of God, and a spark of immortality which will never go out. For me Christ, the Saviour, died. I am worth more than all this magnificent materialism. I am A MAN! The elements are to melt with a fervent heat. The world is to be removed. "The milky way will shut up its two arms, and hush its dumb prayer forever," but I shall live with a destiny before me as high as heaven, and as vast as eternity.—*Pages 422 and 473, "Platform Echoes," by John B. Gough.*

CHARLES FRANCOIS GOUNOD,

French Musical Composer. (1818-1893.)

I KNOW I look robust; but, as St. Paul says in his Epistle to Timothy, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith."

The oratorio, "The Redemption," is a lyrical setting of three great facts—the Passion and Death of our Saviour; His glorious life on earth from His resurrection to His ascension, and the spread of Christianity in the world.—"*Review of Reviews*," December, 1893.

GOVERNORS OF STATES.*

ALABAMA.

JOSEPH F. JOHNSTON.

WERE the Bible utterly destroyed from the face of the earth its Divine precepts would live forever in the hearts of men. Had not one of the Apostles recorded the teachings of Christ, His divinity would have been established by tradition and handed down to us from sire to son.

Jos. F. Johnston.

ARKANSAS.

SIMON P. HUGHES.

THE Bible commends itself as the revealed will of God to man, and as a testimony to the Divinity of Jesus Christ.

Simon P. Hughes

* Obtained through correspondence since 1889.—S. A. N.

CALIFORNIA.

H. H. MARKHAM.

PERMIT me to say that I am a firm believer in Christianity and its Book. I am thoroughly convinced that all the Churches of Jesus Christ are doing a vast amount of good in their respective capacities.

H. H. Markham

COLORADO.

ALVA ADAMS.

I BELIEVE Christ and Christianity to be the strongest and most potent powers for the good of the race in modern civilization, and the Bible to be the greatest statute Book ever given for the guidance of man or of creeds.

Alva Adams

CONNECTICUT.

P. C. LOUNSBURY.

WHAT think ye of Christ?" Thank God, I think well of Him! He is gladness to my soul, and eternal life to all that believe on His name. Christianity is essential to a permanent civilization, and the Bible is an inspired Book—God's revelation to man.

P. C. Lounsbury

DELAWARE.

BENJAMIN T. BIGGS.

THROUGH the merits of a dying and risen Saviour all may so live on earth that when death comes the immortal soul of man may have a home in Heaven. Let the inspired Volume be read by everyone, the Church of Jesus Christ sustained, and the world will be happy and prosperous.

B. T. Biggs

FLORIDA.

EDWARD A. PERRY.

CHRIST'S teachings of the Fatherhood of God and the brotherhood of man is grand in its breadth and power, and sublime in its simplicity and love. How immeasurably superior to the exclusiveness of the sectarian and the speculations of the schoolmen! "All Scripture is given by inspiration of God."

Edward A. Perry

GEORGIA.

W. J. NORTHEN.

IT gives me great pleasure to aid in any way possible in presenting to mankind the Christian religion as the beginning of civilization, making the security and happiness of our homes, the highest and best progress of our people, and the best hopes of the world. Never, for a moment, have I doubted that Christ is "He that should come," and that the Scriptures are given to us by inspiration from God. In them we have eternal life. There are hid-

den mysteries in Christ and the Bible ; so there are in the earth, the air, and the sea. These increase rather than destroy my views of the wondrous power of the Godhead.

Th. J. Worthington.

IDAHO.

W. J. McCONNELL.

JESUS CHRIST and the Holy Bible constitute the bulwark of our civilization. To me, Jesus is the only Saviour, my guide in this life, and comfort in the hour of death. The Scriptures are Divine, and a perfect record of revelation.

W. J. McConnell

IOWA.

FRANK D. JACKSON.

THE highest compliment possible to any family is to truthfully denominate it as the home of Christ and the Bible. The sweetest carols from human voice are the Christian songs. The most touching and the most lasting utterances of the greatest men of our country are their testimonies to Christian influences and Christian purposes. Men may not all publicly confess the one nor profess the other; but belief in God and repressed faith in Christ, the Saviour, are, I believe, as common to the human heart and mind as are the susceptibilities to hunger and to thirst common to the physical body.

Frank D. Jackson



FAMOUS BRITISH POETS.

ROBERT BURNS,
Page 63.

WILLIAM COWPER,
Page 100.


CHARLES LAMB,
Page 271.

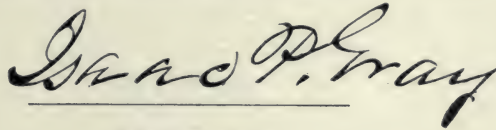
GEOFFREY CHAUCER,
Page 82.

ALEXANDER POPE,
Page 362.

INDIANA.


ISAAC P. GRAY.

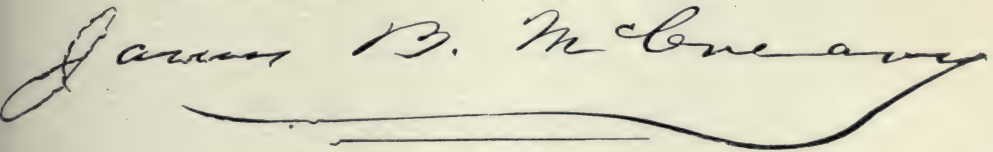

THERE was no true conception of what man should be until Christ came. He was Himself an exemplification of a just and perfect man, and therefore must have been Divine. His teachings gave birth to Christianity, the progress of which marks the advance of civilization, and obedience to the precepts of the Bible solaces every human grief and brings peace and happiness to man.



KENTUCKY.


JAMES B. MCCREARY.*

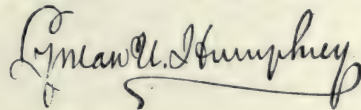

IBELIEVE in Christ, the Son of God; in Christianity as a revealed religion, and in the Bible as Divinely inspired. In an official life of twenty years I have been State Legislator, Governor, and twelve years in Congress, and most of the leading men I met believed in the Christian faith.



KANSAS.

LYMAN U. HUMPHREY.


THAT the life and teachings of Christ were Divine I can not doubt, though I can not explain. The simple presentation alone of such a character as Christ, has done more good than all the moral systems ever invented.



* United States Senator from Kentucky.

MAINE.

EDWIN C. BURLEIGH.



BELIEVE in Christ, and that His glorious mission here was to fully make known God's love to man. To me the Bible is just what it claims to be—the great Book of Books, the inspired guide of Christendom.

Edwin C. Burleigh

MARYLAND.

ELIHU E. JACKSON.



FIRMLY believe the Bible to be a Divine revelation, and accept the Apostles' Creed as a basis of my belief in Christ (2).

Elihu E. Jackson

MASSACHUSETTS.

EMORY WASHBURN.



TO the Bible and to the power of its truths are we far more indebted than to any other cause for the preservation of order throughout the land. Even our cities, with a vastly increased police, without the Bible, without Christianity, could not preserve peace for a single year. The Book makes man afraid to do wrong because it teaches him that he thereby violates the laws of his conscience and his God. The Bible must find its way into every family in the country. Men must be fed abundantly on the Bread of Life.

MICHIGAN.

CYRUS G. LUCE.

I BELIEVE in the eternal truths taught in the Scriptures. Scientific discovery fortifies and strengthens these truths. They have endured the test of time and trial, and, I think, will endure to the end. Christ came as a part of the Godhead, as an angel of mercy, and as a living example for a true Christian life.



MINNESOTA.

A. R. MCGILL.

THE Hebrew is the noblest of literatures, and the Bible is the best of books. Its supreme interest culminates in the ethical teachings of Jesus Christ; but His life, His heroism, His divine compassion, His atoning sacrifice are even more than any words He ever uttered.

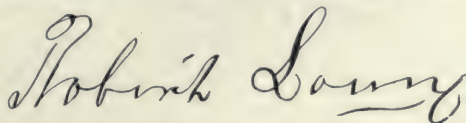


MISSISSIPPI.

ROBERT LOWRY.

JESUS CHRIST is equal with God, yet possessed with a perfect human nature. He is the Saviour of all who believe in Him.

Christianity is the religion of the Holy Scriptures. The Bible is the inspired Word of God, furnishing to man a perfect law of life.



MISSOURI.

DAVID R. FRANCIS.*



THE Bible is the highest spiritual expression of humanity. To it has turned, and shall ever turn, the soul of the world.

The greatest tribute to Christ is that all men of all creeds concede Him to be the Supreme Type of the Race. He was not only man; He was The Man; and verily God-Man.

David R. Francis

MONTANA.

JOSEPH K. TOOLE.



BELIEVE in the teachings of the Scriptures, and in Jesus Christ as the Author and Finisher of our Faith.

Joseph K. Toole

NEBRASKA.

JOHN M. THAYER.



I AM free to say that I believe Jesus Christ to be the Messiah, King of kings, Emanuel, Prince of Peace, Lord God Almighty.

I believe the Bible to be God's Holy Word; I also believe it to be the fountain source of all law and of justice, the foundation of all government.

John M. Thayer

* President of the World's Fair, St. Louis, 1903.

NEVADA.

C. C. STEVENSON.



CHRIST is a great Saviour.

Christianity is a great Moral Reformer.

The Holy Scripture is a great Moral Code.

NEW HAMPSHIRE.

HIRAM A. TUTTLE.



CHRIST was a man in all things except the absence of sin, and the presence of a mysterious Godhead somehow; I can not tell how, any more than I can tell how God exists in other manifestations. As a man He suffered and died, and was tempted just like us, as He said, and as His apostles declared. Yet God was in Him in such a sense that we may properly worship Him as God. In becoming man the Godhead in Him was restricted so far as to subject Him to suffering and temptation like the rest of us; herein consists His humiliation, and His fitness to be a Saviour for us. I regard the Bible as the Word of God, and believe it was written under such Divine superintendence as was requisite for the proper expression of its infallible truths, and their preservation from any essential error.

I will die as becomes a Christian! I declare, before God and man, that I have never betrayed my country; may my death render her happy. Vive la France! My comrades, fire on me!—*Last words of Marshal Ney.*

NEW JERSEY.

ROBERT STOCKTON GREEN.



AM by education and conviction a believer in Christ, Christianity, and the Bible, if one does not necessarily include the other.

NEW YORK.

ROSWELL P. FLOWER.



BELIEVE in the Apostle's creed (2).

"I will tell you what I have done," he continued, taking from the table a morocco-bound Bible; "I have brought this with me. I read seven chapters in that Bible every week. That is the only way to get a clear idea of it. There are no thumb-marks in it because I keep my hands clean, but you see I have marked passages all the way through. Yes, that old Book"—and the Governor patted it approvingly as he laid it down on the table—"is a good revised Bible, and I have carried it for a good number of years."—*The "Inter Ocean," September 4, 1893, in interview with Governor Flower at the Columbian Exposition.*

To his Wife: "Remember, my Eliza, you are a Christian."
—*Last words of Alexander Hamilton.*

NORTH CAROLINA.

ALFRED M. SCALES.

CHRIST is the eternal Son of God, and the only Redeemer of the world. Christianity is based on the Divinity of Jesus Christ, the Saviour of mankind, and the only true religion.

The sacred Scripture is the revealed will of God, and teaches what man is to believe concerning God, and what duty God requires of man. "May the Word of the Lord have free course, and be glorified."

A M Scales

OHIO.

JOSEPH BENSON FORAKER.*

CHRIST is Divine, the Bible is the Word of God, and Christianity is the hope of the world.

J. B. Foraker

OREGON.

SYLVESTER PENNOYER.

THE Nicene creed is my creed (1).

Sylvester Pennoyer

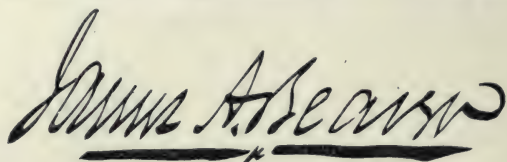
When Sir Humphrey Gilbert went down with his ship, he said: "The road to heaven is as short by sea as by land."

* United States Senator from Ohio.

PENNSYLVANIA.

JAMES A. BEAVER.

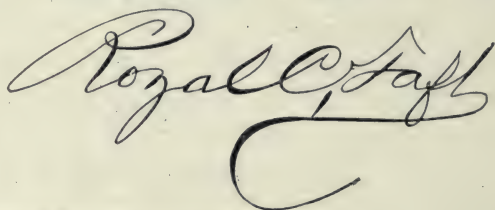
I CHRIST, to me, is a Divine Saviour who has made atonement for the sins of a lost race. Christianity is a power whose influence and uplifting can be accounted for only upon the hypothesis of a Divine origin, and of an omnipotent spiritual force which pervades and controls it. The Bible is the revealed will of God, mercifully made known to man for his guidance, obedience, and salvation.



RHODE ISLAND.

ROYAL C. TAFT.

I BELIEVE that Jesus Christ came to be a propitiation for the sins of the world, that through Him all men may be saved if they will; that Christianity and the Bible in their teachings promote the highest civilization of the world.



SOUTH CAROLINA.

JOHN P. RICHARDSON.

I AM a Christian.



SOUTH DAKOTA.

A. C. MELLETTE.

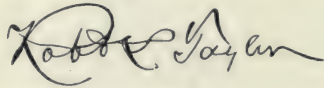
I CONSIDER the Bible to be the inspiration and the substance of western civilization, the Ten Commandments having produced the ancient, and the Sermon on the Mount the modern. Christ is the base and summit, the Alpha and Omega of the Scriptures. No civilization ever arose except from a code of religion accepted as Divine. No other authority can fix the boundary between the right and the wrong, the basis law, morals, and society. As the Gospel is loftier than all other ideals in religion, so does the Christian civilization it begets surpass all others.



TENNESSEE.

ROBERT L. TAYLOR.

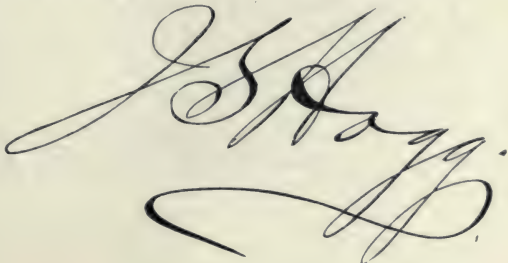
I BELIEVE that Jesus Christ and the inspired Book vouchsafe the only true happiness in this life, and the only well-grounded hope of happiness in the life to come.



TEXAS.

J. S. HOGG.

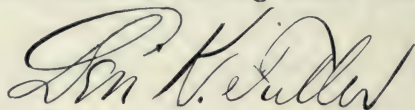
I HAVE faith and am a believer in both Christ and the Bible.



VERMONT.

LEVI K. FULLER,

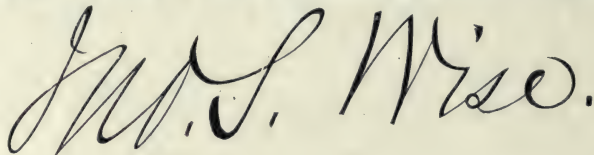
AS a literary classic, the Bible is the richest of all books in all that is beautiful, noble, and precious; its Divine authority can not be questioned, and its profound spiritual significance is apprehended by those who, through personal faith, come into loving union with the only Saviour.



VIRGINIA.

JOHN SERGEANT WISE,

THE Bible is an inspired Book; its internal evidences alone convince me of the fact; Christ is the Son of God; His life was so absolutely different from any other person, and His philosophy so different from any that preceded it, that I feel no doubt whatever of His Divinity.



WASHINGTON.

ELISHA P. FERRY.

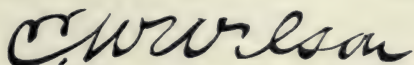
IBELIEVE that Christ is the Son of God; that the Bible is the Word of God, transmitted to us by Divine revelation through Prophets and Apostles.



WEST VIRGINIA.

C. W. WILSON.

BY the tests of human evidence alone, the faultless purity of the teachings of Jesus Christ, the Saviour, and of the Bible, the inspired Word, command, in reason, the first place in human hearts anywhere.

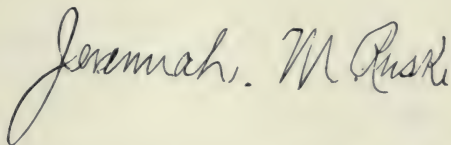


WISCONSIN.

JEREMIAH McLAIN RUSK.

(1830-1893.)

I WAS reared by Christian parents, and taught to believe in the Bible and the teachings of Christ. This belief has grown upon me in later years, and I feel that these inspired teachings are the foundation upon which rests everything good we have as a people, and without which our government could not exist.



(1) THE NICENE CREED.

We believe in one God, the Almighty Father, maker of all things both visible and invisible; and in one Lord Jesus Christ, the Son of God, begotten of the Father, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made, who, for us men and our sal-


vation, came down and was made flesh, made man, suffered, and rose again the third day, went up into the heavens, and is to come down to judge the quick and the dead; and in the Holy Ghost.

(2) THE APOSTLES' CREED.

I believe in God, the Father Almighty; . . . and in Jesus Christ, His only begotten Son, our Lord, who was born of the Holy Ghost and the Virgin Mary, who under Pontius Pilate was crucified and buried, and on the third day rose from the dead, ascended into heaven, and sitteth at the right hand of the Father, whence He is come to judge the quick and the dead; and in the Holy Ghost, the Holy Church, the remission of sins, the resurrection of the flesh, everlasting life.

SIR JAMES ALEXANDER GRANT,

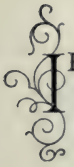
Canadian Physician and Geologist.

HE Bible, the Book of all books, is a wonderful record of Divine authority. It is undoubtedly the greatest civilizer of the age. It has an influence for good impossible to estimate. Its resources are unbounded. Her Majesty, the Queen of England, said that Britain's greatness rested on this basis. Christ and the Bible go hand in hand in one great line of duty, for the last benefit of humanity. "The Bible holds with Science the doctrine of progress and development in nature." In these lines of thought there are no truly conflicting interests. The more closely examined, the more wonderful in their manifestations. Rich and poor draw alike from the fountain which will never run dry.

L. A. Grant.


HENRY GRATTAN,

Irish Orator and Statesman. (1746-1820.)

F I had not read this Book before it would be of little value to me now. I can do nothing of myself. I prostrate myself, with all my sins, at the foot of the Cross, and I trust to the merits of my Redeemer.—*To his Daughter who had been reading the Scriptures to him.*

ULYSSES SIMPSON GRANT,

General-in-Chief during the Civil War; Eighteenth President of the United States. (1822-1885.)

O the Editor of the *Sunday-School Times*, Philadelphia: Your favor of yesterday asking a message from me to the children and the youth of the United States, to accompany your Centennial number, is this morning received. My advice to Sunday-Schools, no matter what their denomination, is: Hold fast to the Bible as the sheet anchor of your liberties; write its precepts in your hearts, and *practice them in your lives*. To the influence of this Book are we indebted for all the progress made in true civilization, and to this must we look as our guide in the future. "Righteousness exalteth a nation; but sin is a reproach to any people."

Yours respectfully,

U. S. GRANT.

I believe in the Holy Scriptures, and whoso lives by them will be benefited thereby. Men may differ as to the interpretation, which is human, but the Scriptures are man's best guide. . . . I did not go riding yesterday, although invited and permitted by my physicians, because it was the Lord's day, and because I felt that if a relapse should set in, the people who are praying for me would feel that I was not

helping their faith by riding out on Sunday. . . Yes, I know, and I feel very grateful to the Christian people of the land for their prayers in my behalf. There is no sect or religion, as shown in the Old or New Testament, to which this does not apply.—Pages 709, 710, "*Military and Civil Life of General Ulysses S. Grant*," by James P. Boyd.

ASA GRAY,

Botanist; Author of Scientific Text-Books; Educator.

I ACCEPT Christianity on its own evidence. . . . We shall agree in this, that Revelation culminated, and for us most essentially consists, in the advent of a Divine Person, who, being made man, manifested the Divine nature in union with the human; and that this manifestation constitutes Christianity.

Having accepted the doctrine of incarnation, itself the crowning miracle, attendant miracles are not obstacles to belief. Their primary use must have been for those who witnessed them. But the very reason on which scientific men reject miracles for the carrying on of nature may operate in favor of miracles to attest an incoming of the supernatural for moral ends. . . . We may add one more to our confession: We all of us draw more from the exhaustless revelation of Christ in the Gospels; but this should suffice for the profession of Christianity.—Pages 106 and 108, "*Natural Science and Religion*," by Asa Gray.

CORWIN, THOMAS, United States Senator: The hardy spirits who founded the sacred asylum in Palestine were fired with zeal that no human effort could resist. They had visited the lands consecrated by the advent of the Messiah. They had stood on the shores that had seen the descent of the baptismal dove; they had sat down and sorrowed on the hills of Judea; they had trembled at the miracles of a God.—Page 124, "*Life and Speeches of Thomas Corwin*," edited by Josiah Morrow.



SOLDIERS IN THE CIVIL WAR.

MAJOR-GENERAL SICKLES,

Page 412.

MAJOR-GENERAL HOWARD,

Page 239.

MAJOR-GENERAL MERRITT,

Page 316.

GENERAL-IN-CHIEF SCHOFIELD,

Page 398.

MAJOR-GENERAL PLEASONTON,

Page 361.

COLONEL WILSON,

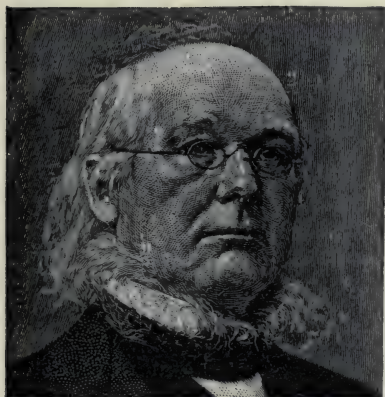
Page 510.

MAJOR-GENERAL LONGSTREET,

Page 291.

HORACE GREELEY,

Journalist. (1811-1872.)



IT is impossible to mentally or socially enslave a Bible-reading people. The principles of the Bible are the groundwork of human freedom.

Your reference to the "blameless Christian wife"—and what is "more pleasing in the sight of God"?—

impels me to say that I must consider Jesus of Nazareth a better authority as to what is Christian and what pleases God than you are. His testimony on the subject is expressed and unequivocal (Matt. xix. 9) that a marriage can be ruthfully dissolved because of adultery alone. You well know that was not the law either of the Jews or Romans in His day, so that He can not have been misled by custom or tradition, even were it possible for Him to have been mistaken. I believe He was wholly right.

I am not, therefore, to be classed with those who claim to have been converted from one creed to another by studying the Bible alone. Certainly, upon re-reading that Book in the light of my new convictions, I found therein abundant proofs of their correctness in the averments of patriarchs, Genesis iii. 15; xii. 3; Prophets, Isaiah xxv. 8; Apostles, Romans v. 12-21; viii. 19-21; I. Cor. xv. 42-54; Eph. i. 8-10; Col. i. 19-21; I. Tim. 2, 3-6; and of the Messiah Himself, Matthew xv. 13; John xii. 32. . . . In the light of this faith the dark problem of evil is irradiated, and virtually solved. "Perfect through suffering" was the way traced out by the great Captain of our Salvation.—Pages 70, 71, and 559, *Autobiography of Horace Greeley*.

JOHN PERDUE GRAY,

Physician; Thirty Years Superintendent New York Insane Asylum.

(1825-1886.)

THE strongest safeguard against suicide is the sense of man's responsibility to his Creator for all human conduct, including the keeping of our lives. If the sense of accountability to the future is gone, no consideration of one's duty to one's family, to society, or self can ever answer the arguments of the suicide. It is indeed conscience which makes cowards of us all; but it is also the voice which points us to the higher responsibility for all our acts. Let me warn you against the teachings of any so-called philosophy and sentimentalism which tends to disregard of the Divine truths of the Bible, and of our Lord and Saviour Jesus Christ.—*From a letter of Mrs. Mary F. Gray to S. A. N.*

SIMON GREENLEAF,

Jurist; Professor of Law in Harvard College.

(1783-1853.)


OF the Divine character of the Bible, I think no man who deals honestly with his own mind and heart can entertain a reasonable doubt. For myself, I must say, that having for many years made the evidences of Christianity the subject of close study, the result has been a firm and increasing conviction of the authenticity and plenary inspiration of the Bible. It is indeed the Word of God.—*From correspondence with the American Bible Society, Cambridge, November 6, 1852.*

The character they portrayed is perfect. It is the character of a sinless Being—One supremely wise and supremely good. . . . The doctrines and precepts of Jesus are in strict accordance with the attributes of God, agreeable to the most exalted ideas which we can form of them, from reason or revelation. They are strictly adapted to the capacities of

mankind, and yet are delivered with a simplicity wholly Divine. "He spake as never man spake." He spake with authority, yet addressed Himself to the reason and understanding of men, and He spake with wisdom which men could neither gainsay nor resist.—"*Examination of the Testimony of the Four Evangelists by the Rules of Evidence Administered in Courts of Justice, with an Account of the Trial of Jesus,*" by Simon Greenleaf.

OLINTHUS GILBERT GREGORY,

English Mathematician and Philosopher. (1774-1841.)

HE Divine nature of Jesus Christ was foretold by some of the prophets, either explicitly when speaking of the Messiah, or by describing works and characteristics of God, which the Apostles have declared were referable to Jesus Christ.


II. The prophecies, miracles, language, and conduct of Jesus Christ furnish indubitable proof of His Divinity.

III. The testimony of the Apostles is decidedly in favor of the Divinity of our Lord.

The prevailing opinion among Christians during the first three centuries was, that Jesus Christ was really a Divine Person and not a mere man.—*Chapter XV of "Letters on the Evidences, Doctrines, and Duties of the Christian Religion,"* by Olinthus Gregory.

THOMAS SMITH GRIMKE,

Lawyer and Philanthropist. (1786-1834.)

HERE is a classic, the best the world has ever seen, the noblest that has ever honored and dignified the language of mortals. If we look into its antiquity, we discover a title to our veneration, unrivaled in our history of literature. If we have respect to its evidences,

they are found in the testimony of miracle and prophecy; in the ministry of man, of nature, and of angels; yea, even of "God manifest in the flesh," of "God blessed forever." If we consider its authenticity, no other pages have survived the lapse of time that can be compared with it. If we examine its authority, for it speaks as never man spake, we discover that it came from heaven in vision and prophecy, under the sanction of Him who is the Creator of all things. If we reflect upon its truths, they are lovely and spotless, sublime and holy as God himself, unchangeable as His nature, durable as His righteous dominion, and versatile as the moral condition of mankind.—*See his published addresses on "Science, Education, and Literature."*

HUGO GROTIUS,

Dutch Jurist and Author. (1583-1645.)



HERE is no reason for Christians to doubt the credibility of these Books (of the Bible), because there are testimonies in our books out of almost every one of them, the same as they are found in the Hebrew. Nor did Christ, when He reprov'd many things in the teachings of the Law, and in the Pharisees of His time, ever accuse them of falsifying the Books of Moses and the Prophets, or of using supposititious or altered books. And it can never be proved, or made credible, that after Christ's time the Scripture should be corrupted in anything of moment, if we consider how far and wide the Jewish nation, who everywhere kept these Books, was dispersed over the whole world.—*See "The Truth of the Christian Religion," by Hugo Grotius.*

CHRISTOPH RITTER GLUCK (1714-1787). Inscribed in red marble at Metzleinsdorf are these words: "Here rests an upright German. A zealous Christian. A faithful spouse. Of the noble art of Music, a great Master."

FRANCOIS PIERRE GUILLAUME GUIZOT,

French Historian and Statesman. (1787-1874.)

IT was not in memory of old and obsolete mythologies, but in the name of recent deeds and persons, in obedience to laws proceeding from God, One and Universal, in fulfillment and continuation of a contemporary and superhuman history—that of Jesus Christ, the Son of God and the Son of



man—that Christians of the first two centuries labored to convert to their faith the whole Roman world.—Page 89, Volume I, *"History of France,"* by F. P. G. Guizot.

I believe in God, and worship Him without attempting to understand Him. I see His presence and His actions, not only in the unchangeable laws of the universe, and in the secret life of the soul, but in the history of human society, and especially in the Old and New Testaments—these records of revelation and of the Divine action of the mediation and sacrifice of our Lord Jesus Christ for the salvation of the human race. I bow before the mysteries of the Bible and the Gospel, and refrain from the discussions and scientific solutions by means of which men have tried to explain them. I have a firm faith that God allows me to call myself a Christian.—Page 17, *"Monsieur Guizot in Private Life, 1787-1874,"* by his daughter, Madame De Witt; translated by M. C. M. Simpson.

Baron von Humboldt's dying words: "How grand these rays! They seem to beckon earth to Heaven."

JOHANN GUTENBERG,

German Inventor of Printing. (1400-1468.)

GOD suffers in the multitude of souls whom His word can not reach. Religious truth is imprisoned in a small number of manuscript books which confine instead of spread the public treasure. Let us break the seal which seals up holy things and give wings to Truth in order that she may win every soul that comes into the world by her word no longer written at great expense by hands easily palsied, but multiplied like the wind by an untiring machine.

Yes, it is a press, certainly, but a press from which shall flow in inexhaustible streams the most abundant and most marvelous liquor that has ever flowed to relieve the thirst of men. Through it, God will spread His word; a spring of pure truth shall flow from it; like a new star it shall scatter the darkness of ignorance, and cause a light hitherto unknown to shine among men.—Pages 277 and 287, "*Memories of Celebrated Characters*," by Alphonse De Lamartine.

ARNOLD GUYOT,

Geologist and Naturalist. (1807-1884.)

MAY my brother scientist, as well as the believer in the Bible, find in the following pages new reasons for accepting the truths contained in this sacred document as the revelation of a God of love to man.


"Through faith we understand the worlds were framed by the word of God." Hence the necessity of a direct revelation of these fundamental truths, to which human wisdom could not attain in any other way, and which, without the sanction of God's Word, were doomed to remain simple hypothesis, incapable of proof.

We often hear paleontologists looking sedulously for the missing link between man and the animal. They forget that

in the sense of which they speak there can be no link wanting. The figure and the structure of the ape is as near as need be to be called a link between man and the animal; the difference between the two beings is not in the shape of a thumb, or in any particular bodily organ, but in the moral nature. An animal as beautiful in form as Apollo Belvidere, but not possessed of the sense of the invisible, would still be an animal and nothing more. A poor, misshapen Hottentot, endowed with these spiritual faculties, rendering him capable of becoming a living member of the spiritual world, through faith in Christ, would still be a man, belonging to the upper plane of life, and bound to his Maker by ties of love and adoration.—See *Preface, Chapters V and XIV of "Creation, or the Biblical Cosmogony in the Light of Modern Science," by Arnold Guyot.*


LORD HADDO,

Fifth Earl of Aberdeen. (1816-1860.)

 THANK God that death had not come six years ago, before I underwent that sudden and entire change in my religious views and feelings. I think much of the many assurances that the blood of Christ cleanses from all sin. . . . If we are His disciples and are desirous of leaving all for His sake, we are perfectly safe.—Page 197, "*Turning Points in the Lives of Eminent Christians*," by Mary E. Beck.

HENRY L. HOWISON,

Rear-Admiral.

 HAVE been and am now impressed with the belief that naval men as a body are believers in Christianity and its Book. My belief in the Divinity of Jesus Christ is assured and firm.

H. L. Howison

SAMUEL CHRISTIAN FRIEDRICH HAHNEMANN,

German Physician, Founder of the Homœopathic System.

(1755-1843.)

PFEFFEL and Euler must lose their sight in order to surpass the most of their fellow beings in poetical and mathematical talent; and if we had space we might adduce many other examples of benefits derived from injurious things, to the glory of Christ.—*Page 182 of his "Lesser Writings."*

Whilst suffering much from the pain and difficulty of breathing during his last illness, his wife said to him, "As you in your laborious life have alleviated the sufferings of so many, and have yourself endured so much, surely Providence owes you a remission of all your sufferings." To which the follower of the Great Physician replied: "Me! and why me? Each man here below works according to the gifts and strength Providence hath given him, and it is only before the fallible tribunal of man that degrees of merit are acknowledged, not so before that of God; God owes me nothing, but I owe Him much, yes, everything!"—"Lectures on Theory and Practice of Homœopathy," by Doctor Dudgeon, London, 1853.

F. T. HAIG,

English Major-General.

WHAT is the spiritual condition of these millions? There is not one of them that God has not loved; there is not one of them for whom Christ did not die; there is not one of them that goes down into darkness but the very tears of Christ are, as it were, falling upon his head. When we come to this question, we want to look at it as Christ sees it; we want to look at it from the point of view of eternity. We must get alone with it

and our Bibles, and we must answer it. Shame on us, when we look at the wonderful, inconceivable love of God toward these lost ones, and then look at our own hearts! God has shown us that there is nothing that He will not do, or give, or suffer, that men may be saved; and yet in spite of all that infinite wealth of love, men are going down to death because you and I do not tell them of the Gospel.—*From his address, "The Claim of India," delivered at a missionary conference, Manchester, and published by the Missionary Church Society, London.*

SIR MATTHEW HALE,

Lord Chief-Justice of England. (1609-1676.)

EVERY morning read seriously and reverently a portion of the Holy Scriptures, and acquaint yourselves with the history and doctrine thereof; it is a Book full of light and wisdom, and will make you wise unto eternal life.

Who was it that thus suffered? It was Christ Jesus, the eternal Son of God, clothed in our flesh; God and Man united in one person; His manhood giving Him capacity for suffering, and His Godhead giving a value to suffering; and each nature united in one person to make a complete Redeemer; the Heir of all things; the Prince of Life; the Light that lighteneth every man that cometh into the world. As touching His Divine nature, God over all, blessed forever; and as touching His human nature, full of grace and truth; and in both, the beloved Son of the eternal God, in whom He proclaimed Himself well pleased.—*Pages 56 and 70, Volume IV, "British Plutarch."*

THE EIGHTH EARL OF KINNOULL (. . . 1787): They who strive to remove the atonement of Christ from the Word of God do an irreparable injury to the comforts and hopes of man. My time in this world is now short, but, with truth I can declare my heart is supported by a firm reliance upon my Saviour.—*In Conversation with Doctor Kemp, Edinburgh, December 27. 1787.*

ALBERT VON HALLER,

Swiss Anatomist and Physiologist. (1708-1777.)

GOD has given me a Book to warn and instruct me.
But does my heart recognize the Divine voice?
Saviour of the world, Thou hast shed Thy blood for
all mankind. Give me to know Thee!

I read the Bible and study the life of the Saviour suffering for us, and then begin to think of my plants and a thousand useless things. If a journal comes in, I leave the Word of God and read till the holy seed is choked, so that but the smallest grain remains in the heart.

On the borders of eternity I see nothing that can assure me of my destiny, but the certainty of a Mediator who has paid my debt and given me ground to believe that God is reconciled to me, and will pardon my faults, and the multitude of my sins of which I have been guilty during the course of a long life.—*J. Risdon Bennett, Volume VIII, "Short Biographies for the People."*

LORD HALSBURY,

The Right Honorable Lord High Chancellor of
England.

WHO fears the investigations made by science into the creation of the world? It has proceeded from the same Author as the Scriptures. The one Author will be found true in both. And if there is any question which seems for the moment to make science not in accord with Revelation, then all that we can say is that we are sorry for science.

I do not suppose in the history of the world there has ever been a time when it was more necessary, not only for the advocates of the Bible and Christianity to be on their guard, but for all those whose duty it is to encounter the learned ignorance of our time. I believe to the uninstructed mind—

the simple mind of him who is only seeking after truth in a reverent, humble spirit—the Bible itself is its own best exponent, its own best proof.

I think we may safely, all of us, believe the Bible, though we may not always believe what people say about it, which is a very different thing. . . . In reading the Bible, as in reading any other book, remember that language is but a feeble instrument of human thought, and that you must understand the Bible in the sense in which it is written. I advise you not to believe what a writer of novels or any one else may say about the Bible; read it, try to understand it, and the Bible will make you free.—*Selections from a speech while chairman of the Twenty-Second Annual Meeting of the Christian Evidence Society.*

When new attacks were made on Christianity, and I looked about me and found symptoms of hostility to the Word of God, I recognized the fact that in past days there have been the same attacks, and yet the Word of Promise abides that “the gates of hell shall not prevail against it.” I believe that the weapon that must conquer is “the Sword of the Spirit, which is the Word of God.” I am the last one to depreciate the use of our reason. We are given our reason to examine and prove all things and “to hold fast that which is good.” But it is impossible not to know that there is a self-worship, a sort of deifying the intellect of man above the Revelation of God; and when that evil prevails amongst us, let us draw back to the first fountain, to the pure water of the well of life, which comes from the Word of God, and it will sweep away all this evil.—*Extract from an address at the Eighty-fourth Anniversary of the British and Foreign Bible Society, London, June, 1888.*

VISCOUNT HILL,

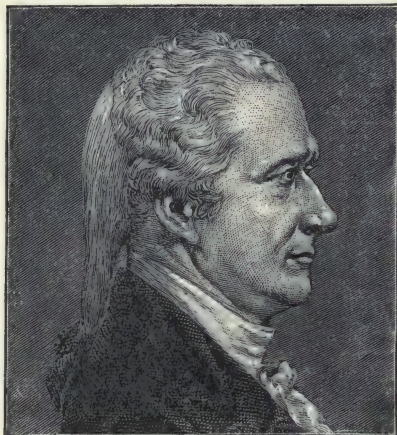
Commander-in-Chief of the British Army, 1828-1842. “The Right Arm of the Duke of Wellington.” (1772-1842.)



HE name of the Saviour is a cordial to me in this distressing, weak state. “Other foundation can no man lay, than that is laid, which is Jesus Christ.”—Page 386, “*Life of Lord Hill*,” by Edward Sidney.

ALEXANDER HAMILTON,

Lawyer; Statesman; Secretary of Treasury under President Washington.
(1757-1804.)



I HAVE a tender reliance upon the mercy of the Almighty, through the merits of the Lord Jesus Christ. I am a sinner. I look to Him for mercy; pray for me.—Page 252, "*American Christian Rulers*," by Edward J. Giddings.

Let an association be formed, to be denominated "The Christian Constitutional Society." Its object to be, first, the support of the Christian religion; second, the support of the Constitution of the United States.—Page 267, *American Statesmen Series*, "*Alexander Hamilton*," by Henry Cabot Lodge.

I have carefully examined the evidences of the Christian religion, and if I was sitting as a juror upon its authenticity I would unhesitatingly give my verdict in its favor. I can prove its truth as clearly as any proposition ever submitted to the mind of man.—Page 126, "*Famous American Statesmen*," by Sarah K. Bolton.

Mortals hastening to the tomb, and once the companions of my pilgrimage, take warning, and avoid my errors. Cultivate the virtues I have recommended. Choose the Saviour I have chosen. Live disinterestedly, and would you rescue anything from final dissolution, lay it up in God.—From *President Nott's Eulogy of Alexander Hamilton*.

The last words of Burke, Sir Robert Peel, and Wordsworth were: "God bless you!"

SIR WILLIAM HAMILTON,

Scottish Antiquary. (1730-1803.)

SCIENCE is fatal to superstition. It is a fortification of Scriptural faith. The Bible is the bravest of books; coming from God, and conscious of nothing but God's truth, it waits the progress of knowledge with calm security. It watches the antiquarian ransacking among classic ruins, and rejoices in every medal he discovers and every inscription he deciphers; for, from that rusty coin or corroded marble it expects nothing but confirmation of its own veracity. In the unlocking of an Egyptian hieroglyphic, or in the unearthing of some implement, it hails the resurrection of so many witnesses; and with sparkling elation it follows the botanist as he scales Mt. Lebanon, or the zoologist as he makes acquaintance with the beasts of the Syrian desert, or the traveler as he stumbles on along lost Petra, or Nineveh, or Babylon; and from the march of time it fears no evil, but calmly abides the fulfillment of those prophecies, and the forthcoming of those events with whose predicted story inspiration has already inscribed in its pages. It is not light, but darkness, the Bible deprecates; and if men of science were to search the Scriptures, there would be more faith in the earth.—*From President Swain's Lecture (Indiana University) on "Science and Religion."*

SIR WILLIAM HAMILTON,

Scottish Philosopher and Metaphysician.

(1788-1856.)

REVELATION is a revelation to man, and concerning man; and man is only the object of revelation, inasmuch as he is a moral, a free, a responsible being. The Scriptures are replete with testimonies to our natural liberty. . . . Man was originally created with a will capable of good and evil, though this will, subsequently


to the fall, has lost much of its primitive liberty. Christianity thus, by universal confession, supposes as a condition the moral nature of its object.—Page 30, "*Lectures on Metaphysics*," by Sir William Hamilton.

Above all, however, I am confirmed in my belief, by the harmony between this doctrine and the Revealed Truth. *Credo equidem nec vana fides.* . . . The foundation of our philosophy is humility; for it is professedly a scientific demonstration of that "wisdom in high matters" which the Apostle prohibits us even to attempt, and it purposes, from the limitations of the human powers, for our impotence to show articulately why "the secret things of God" can not but be to man past finding out. Humility thus becomes the cardinal virtue, not only of Revelation but of Reason. This scheme proves, moreover, that no difficulty emerges in theology which had not previously emerged in philosophy; that, in fact, if the divines do not transcend what it has pleased the Deity to reveal, and willfully identify the doctrines of God's Word with some arrogant extreme of human speculation, philosophy will be found the most useful auxiliary of theology.—Page 312, "*Philosophy of Sir William Hamilton, Professor of Logic and Metaphysics in Edinburgh University*," arranged and edited by O. W. Wright.

SIR WILLIAM ROWAN HAMILTON,

Irish Astronomer and Geometer. (1805-1865.)

OBSERVATORY, April 3, 1863.

Y DEAR AUBREY:* . . . I have just been reading your Hymn . . . It is a comfort, these Colenso days, to have an opportunity of refreshing, by a perusal of it, a sympathy so sincere in the most *vital* doctrines of Christianity, which we both profess to believe:

*The above letter was written by Sir William Rowan Hamilton to Aubrey DeVere, the poet.

"O Lamb of God! on whom alone
Earth's penal weight of sin was thrown.
Have mercy, Saviour, on Thine own;
For Thou art Man. The Virgin gave
To Thee her breast, the earth a grave.

"O Lamb of God! on whom was laid
The debt of all worlds never paid.
Have mercy, Saviour! hear and aid;
For thou art God

"Thus, Christ, we turn from all to Thee,
Miserere Domine."

The "For 'Thou art Man," the "For Thou art God," and the closing "*Miserere Domine*" appear to be the most practical teachings of the Christian religion; or, let me say with greater reverence, *among* the most, if it be presumptuous and hazardous to distinguish.


These words may be seen on his monument:

"Here lie the mortal remains of
Sir William Rowan Hamilton, LL. D.,
Royal Astronomer of Ireland.
He was born Aug. 4, 1805.
He died Sept. 2, 1865.
'In the love of God, looking for
the mercy of the Lord Jesus Christ
unto Eternal Life.'—*Jude 21.*"

—"Biography of Sir William Rowan Hamilton," by Robert Percival Greves, Volume III.

JOHN HAMPDEN,

English Statesman. (1594-1643)

HOUGH I could not away with the governance of the Church by bishops, I think its doctrines in the greater part primitive and conformable to God's Word, as in Holy Scriptures revealed.

Save me, O Lord, if it be Thy good will, from the jaws of

death. Pardon my manifold transgressions, O Lord! . . .
 Lord Jesus, receive my soul! O Lord, save my country!
 O Lord, be merciful to . . . !—*Last words. Page 381,*
"Memorials of John Hampden, His Party, and His Times,"
by Lord Nugent.

GEORGE FRIEDRICH HANDEL,

German Musical Composer. (1685-1759.)



HE once said
 to a friend,
 speaking
 of compos-
 ing the Hallelujah
 Chorus in the
 "Messiah," "I did
 think I did see all
 heaven before me,
 and the great God
 Himself."

An account of
 his last days, told
 by an eyewitness,
 is here given:
 "He was bright
 as usual, but when
 the performance

of the "Messiah" was over he was taken with faintness, which he at once felt was the beginning of the end. He was taken home and put to bed, and never rose again. His medical attendant said that the dying man had a great desire to depart on Friday, "in hopes," to quote his own words, "of meeting his good God, his sweet (precious) Saviour, on the day of His resurrection." A personal friend and legatee, referring to his closing hours, says: "He died as he lived, a good Christian, with a true sense of his duty to God and

man, and in perfect charity with all the world." A description of his statue in this connection is in place: In the upper part of the arch there is an angel playing on a harp, and in the background an organ. The composer stands up as if listening, with a pen in hand, and his left resting on a score of the "Messiah," on which the first bars of "I know that my Redeemer liveth," may be traced.—"*The World's Workers*," by *Eliza Clark*.

JONAS HANWAY,

English Traveler and Philanthropist. (1712-1786.)

HIS religious thoughts are brought out in an inscription which he had cut in a brass plate at the age of fifty-one. The following is the text:

I believe that my Redeemer liveth,
And that I shall also rise from
The grave.

JONAS HANWAY,

Who, trusting in that good Providence
Which so visibly governs the world,
Passed through a variety of fortunes with
Patience.

Living the greater part of his days
In foreign lands ruled by arbitrary power,
He received the deeper impression
Of the happy constitution of his own country;
Whilst

The persuasive laws contained in the
New Testament,
And the consciousness of his own depravity,
Softened his heart to a sense
Of the various wants of his
Fellow creatures.

Reader,


Inquire no further.

The Lord have mercy on his soul and thine!

—See "*Remarkable Occurrences in the Life of Jonas Hanway*,
1787."

FRIEDRICH VON HARDENBERG,

German Author and Philosopher. (1772-1801.)


HE history of Christ is as surely poetry as it is history. Sin is indeed the real evil in the world. All calamity proceeds from that. He who understands sin understands virtue, Christianity, himself, and the world.

The Bible begins gloriously with Paradise, the symbol of youth, and ends with the everlasting kingdom, with the holy city. The history of every man should be a Bible.

Christianity is opposed to enjoyments in the proper sense. It goes forth from the common man. It inspires the great majority of the limited on the earth. It is the germ of all democracy, the highest fact in the domain of the popular.—
Quotations from "The Fragments."

WILLIAM HARKNESS,


Astronomer, and President of the American Association, for the Advancement of Science.

N reply to your inquiry, "What think ye of Christ and the Book?" I am happy to say that I accept the Bible as the Word of God, and the teachings of Jesus Christ and His apostles set forth therein.

Wm Harkness.

WILLIAM RAINEY HARPER,

President of the University of Chicago.

HE books of the Holy Scripture form the record of a progressive series of revelations of God to men, made partly through events of history of which God was a preeminent factor, and partly through men who were recipients of Divine communications or otherwise specially



LEADING SCIENTISTS OF GREAT BRITAIN.

SIR ANDREW CLARK,

Page 85.

SIR HUMPHREY DAVY,

Page 115.

SIR DAVID BREWSTER,

Page 46.

SIR RISDON BENNETT,

Page 30.

GEORGE JOHN ROMANES,

Page 382.

SIR GEORGE WILSON,

Page 507.

SIR JAMES YOUNG SIMPSON,

Page 413.

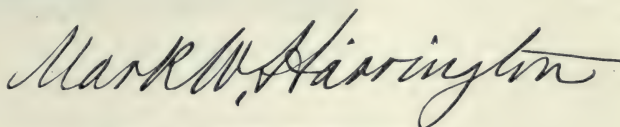
under the influence of the Divine Spirit. The Bible as a whole is a unique Divine revelation, God's message to men respecting His nature and will, and the relations of men to Him. In Jesus Christ God so dwelt that He is a perfect revelation of God. Christ is God manifest in human nature, and as such is the rightful Lord and only Saviour of men.



MARK WALROD HARRINGTON,

President of the University of Washington.

I DO not hesitate to express my extreme admiration for the character of Jesus Christ—the most perfect Man that ever lived, the only Saviour of humanity—and my entire confidence in His teachings, as given in the New Testament.



WILLIAM HENRY HARRISON,*

Ninth President of the United States. (1773–1841.)

I DEEM the present occasion sufficiently important and solemn to justify me in expressing to my fellow citizens a profound reverence for the Christian religion, and a thorough conviction that sound morals, religious liberty, and a just sense of religious responsibility are essentially connected with all true and lasting happiness.—*See his Inaugural Address of March 4, 1841.*

* In his last, and as now we may almost call it, his dying message, from the station where God had placed him, he earnestly commends Christianity—the religion of the cross—the atoning system of a crucified Redeemer.—Page 132 of “*Pulpit and Grave*,” edited by E. J. Wheeler.

BENJAMIN HARRISON,

Twenty-third President of the United States.

IN answer to a letter of inquiry whether he was the author of the following sentiment: "That I am a firm believer in the religion of Jesus Christ and the Holy Scriptures as the Word of God, is not a virtue of mine. I imbibed it at my mother's breast and can no more divest myself of it than I can of my nature,"



he writes: "The statement which you say you have seen credited to me (the above), and which you copy, is not, I think, any reproduction of anything I have ever said, and yet all that it implies as to religious impressions derived from a faithful Christian mother is true."

Benjamin Harrison

DAVID HARTLEY,


Physician, Philosopher, and Founder of the English Association School of Psychologists. (1705-1757.)

IN like manner, if God has sent His beloved Son, Jesus Christ, to be an example to the world, to die for it, and to govern it, it can not be an indifferent thing whether we attend to its call or no. The neglect of revealed religion, especially in persons of authority, is the

same thing as declaring it false; for if it be true, the neglect of it is as high treason against the majesty of heaven. He that honors not the Son can not honor the Father, who hath sent Him with sufficient credentials. And, accordingly, if we consider the second Psalm as a prophecy relating to Christ, which it certainly is, those kings and magistrates who rise up against God and His Christ, intending to shake off the restraints of natural and revealed religion, must expect to be broken in pieces like a potter's vessel.—*Page 596, "Observations of Man; his Frame, his Duty, and his Expectations," by David Hartley.*

THE RIGHT HONORABLE THE EARL OF HARROWBY,

English Statesman; Philanthropist, and Late President of the British and Foreign Bible Society. (1831-1900.)

AST year there were at the central depot Bibles printed in no less than two hundred and seventy-six different languages of the world—one of the most marvelous feats of enterprise and literary power ever seen.—*From an address at Hanley, Staffordshire, February 28, 1889.*

It is just one of those moments in the world's history when we must push on and seize the new languages, and enlist them in the service of our Lord and Saviour, Jesus Christ.—*Declared at the Annual Meeting of the British and Foreign Bible Society, May, 1892.*

I feel as keenly as ever that England's greatness and the magnitude of her empire were owing very largely to devotion to that Book which has formed the characteristics of her people, and fitted them to be the pioneers not only of Christianity but of civilization all over the world.—*A sentence of an Address before the British and Foreign Bible Society, May, 1893.*

My faith in the Bible gets stronger and stronger as time goes on. We know what attacks are made on it, but there

is in our minds an answer to those attacks. The evidence which, in middle life, is most touching and convincing is that supplied by the death-beds of beloved relatives and friends; by the valued head of the family; by a beloved sister or brother, and others, who have been cheered and enlightened, made triumphant in the prospect of death, by that wonderful Book, the Bible. To me that is sufficient proof of its Divine authority.—*From a Speech at the Eighty-second Anniversary of the British and Foreign Bible Society, May, 1886.*

HENRY HARTSHORNE,

Physician and Surgeon.

HAVING nearly finished the proverbial span of man's years, after varied experiences at home, and glimpses of many of the wonders of the world abroad; having read much in literature, science, and philosophy, including most of the worst attacks against the Christian religion by its enemies, my judgment is, that the only thing that can make life worth living is the present peace and eternal hope which are in Christ Jesus, whose coming, foretold in the Old Testament and set forth in the New Testament, brought life and immortality to light in the world.

Henry Hartshorne.

THOMAS HASTINGS,

Musician, and Writer of Hymns. (1784–1872.)

THE SEPULCHRE ON SABBATH MORNING.

HOW calm and beautiful the morn
That gilds the sacred tomb,
Where Christ the crucified was borne,
And veiled in midnight gloom!
Oh, weep no more the Saviour slain,
The Lord is risen. He lives again!

SIR HENRY HAVELOCK,★

British Major-General. (1795-1857.)



THINGS are in a most perilous state. If we succeed in restoring anything, it will be God's special mercy. . . . I must now write as one whom you may see no more, for the chances of war are heavy at this crisis. Thank God for my hope in the Saviour. We shall meet in heaven.—*To his wife, page 284, "Life of*

General Havelock," by J. T. Headley.

Flee in your troubles to Jesus Christ. The experience of thirty years enables me to say: No man had so kind a Friend as He, or so good a Master. View him not at a distance, but as a prop and a comforter ever at hand, and He will requite your confidence by blessings illimitable.—*"Life of Sir Henry Havelock," by James Macaulay, Volume VI, of "Short Biographies for the People."*

* A staff officer once remarked to Lord Hardinge, after a certain victory, "Havelock, my lord, is every inch a soldier." "Every inch a soldier," came the quick response. "Yes, Havelock is every inch a soldier; but he is more, and he is better: he is every inch a Christian."—Page 437, *"Life and Labor," by Samuel Smiles.*

SIR CHRISTOPHER HATTON,

Lord High Chancellor of England. (1540-1591.)

IT is justly accounted a piece of excellent knowledge to understand the law of the land, and the customs of our country; but how much more excellent it is to know the statutes of heaven and the laws of eternity; the immutable and perpetual laws of justice and righteousness; to know the will and pleasure of the great Monarch and universal King of the world! "I have seen an end of all perfection; but thy commandments, O God, are exceedingly broad."—Page 103, *"The Power of Religion,"* by Lindley Murray.

FRANZ JOSEPH HAYDN,

German Musical Composer. (1732-1809.)

HE was a cheerful Christian. When an old man, he said with emphasis: "When I think of my God, my heart dances within me for joy, and then my music has to dance, too."

Emperor Franz once asked him which of his two oratorios he preferred:

"The 'Creation'!"

"Why?"

"Because in 'The Creation' angels speak, and their talk is of God."

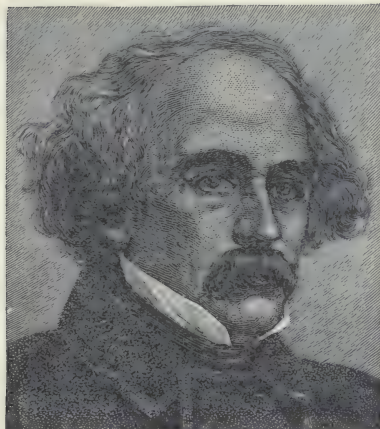
In composing, when he felt the ardor of his imagination decline, he rose from his work and resorted to prayer—an expedient which, he was wont to say, never failed to revive him. All his scores were inscribed with the words: "*In nomine Domini*," or "*Soli Deo Gloria*," while at the conclusion is written his "*Laus Deo*"; but "I was," he declares, "never so pious (*fromm*) as during the time that I worked on 'The Creation.' Daily I fell on my knees, and begged God to vouchsafe to me strength for the fortunate outcome of the work."

When the Society of Amateurs, in Vienna, gave 'The Creation,' Haydn for the first in some years, and for the last time, appeared in public March 27th, 1808. "Surrounded by

the great and by his friends, by poets and the fair sex, hearing the praises of God imagined by himself, and his own praises mingled with those of the Divinity, the good old man must have believed himself in Heaven." Salieri conducted. At the sound of the introduction to the words "And there was light," the audience burst into loud applause. Haydn pointed up, exclaiming: "It came from above."—"*A Score of Famous Composers*," by Nathan Haskell Dole.

NATHANIEL HAWTHORNE,

Author and Poet. (1804-1864.)



THE STAR OF CALVARY.


IT is the same infrequent star,
The all mysterious light,
That, like a watcher gazing on
The changes of the night,
Toward the hill of Bethlehem, took
Its solitary flight.

It is the same infrequent star;
Its sameness startleth me;
Although the disk is red a-blood
And downward silently
It looketh on another hill,
The hill of Calvary.

Behold, O Israel! behold!
 It is no human One
 That ye have dared to crucify.
 What evil hath he done?
 It is your King, O Israel,
 The God-begotten Son!

JULIAN HAWTHORNE.


Author.

HEN the missionary knelt down and asked God to bless the poor heathen, I silently joined in the prayer . . . Visiting India makes one value Christianity . . . Inspire India with a veritable Christian faith, and nine tenths of the present difficulties will spontaneously cease . . . The salvation of India is its Christianization . . . The only thing that will eradicate caste is the acceptance of Jesus Christ.—*The Cosmopolitan of August, September and October, 1897.*

Between the Bible and any or all literatures no just parallel can be drawn. It purports to be the Word of God, and in spite of the "Higher Criticism" and all other criticism it vindicates its claim. Books conceived and written by men are soon fathomed, their end and quality determined; but *no one* has sounded the depths of the sacred Scriptures.—*Volume I, Page 114, "The Literature of All Nations," by Julian Hawthorne.*

WILLIAM HAZLITT,

English Author. (1778-1830.)

HE whole life of Christ was imbued, steeped in the one word—charity; but it was the spring, the well-head from which every thought and feeling gushed into act; this breathed a mild glory from His face in that last agony on the Cross, when this meek Saviour bowed His head and died, praying for His enemies. He was the first and true Teacher of humanity, for He alone conceived the idea of a pure humanity. He redeemed man from the worship of that idol—self—and instructed him by precept and example to love his neighbor as himself.—"*Literature of the Age of Elizabeth.*"

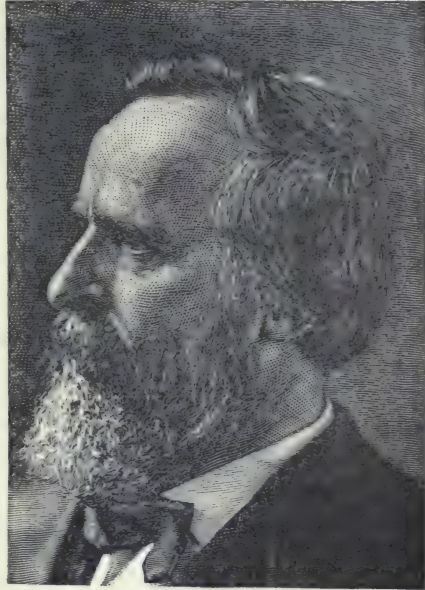
RUTHERFORD BIRCHARD HAYES,

Nineteenth President of the United States; Major-General in Civil War.
(1822-1893)

I AM a firm believer in the Divine teachings, perfect example, and atoning sacrifice of Jesus Christ.

I believe also in the Holy Scriptures as the revealed Word of God to the world for its enlightenment and salvation.

I will make it a point never to do anything inconsistent with the character of a friend and true patriot. To be such a person it will be necessary to act in accordance with the precepts of the Bible, in which I firmly believe.*



Rutherford B. Hayes

*A vow which he made in his youth, and adhered to through his civil and military career.

ISAAC ISRAEL HAYES,

Arctic Explorer, Surgeon, and Naturalist. (1832-1881.)

WHEREVER men have sought to plant, among barbarous peoples, the emblem of the only true religion, there has she gone before—opening the gates and smoothing the pathway. She has lifted the curtain of ignorance from the human mind, and Christianity, following her advancing footsteps, has banished from the West the ancient superstitions, and the dark Pantheism of the East, and the Fetich worship of the savage tribes are passing away. The light of science and the Gospel of our

Christian faith have moved hand in hand together through the world, and, overriding the barriers of custom, have, with unselfish zeal, steadily unfolded to the human understanding the material interests which concern this life, and to the human soul the sacred truths of Revelation which concerns the life to come.—*Last page of "The Open Polar Sea; a Narrative of a Voyage of Discovery towards the North Pole," by Isaac Israel Hayes.*

PAUL HAMILTON HAYNE,

Poet. (1830-1886.)

A SUNDAY CHRISTMAS.

MYSTERY of mysteries! On this holy morn
The Prince of an eternal realm of love,
The Godhead veiled in lowliest guise was born,
While the far heavenly music pealed above.

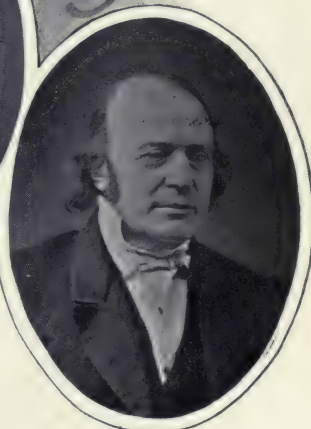
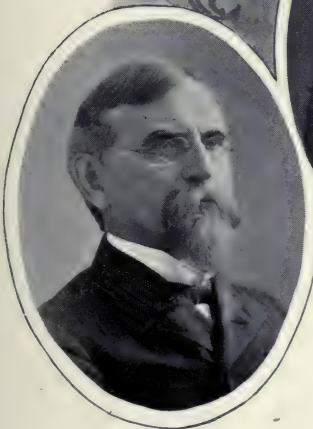
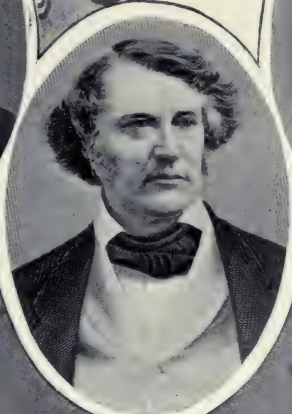
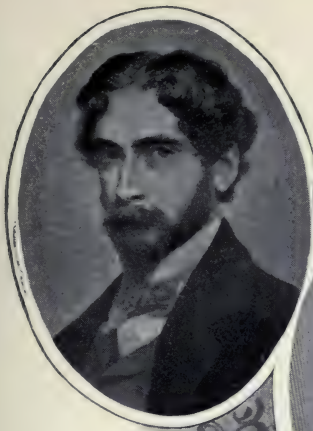
Triumph of triumphs! this auspicious day
The stern earth-agony subdued and fled.
Behold the dawn of His immortal sway,
The glorious resurrection from the dead.

That birth was marvelous! but strange and grand,
More strange and grand, was the Great Conqueror's rise
From the dim confines of the shadowy land,
Whose gloom had palsied faith, and dimmed the skies.

WILLIAM STEELE HOLMAN,

Thirty Years in Congress; "The Great Objector." (1822-1897.)

IAM often overwhelmed with a sense of my shortcomings, and no man ever prayed more fervently and earnestly for Divine help that I may overcome, and yet at times I go down before the adversary. Certainly I have no claim on the forbearance of the Church; yet I sincerely love my Saviour and my Bible.—*In Conversation with E. H. Davis, Aurora, Ind.*



AMERICAN FAVORITES.

JOHN LATHROP MOTLEY,
Page 330.

WILLIAM HICKLING PRESCOTT,
Page 367.

CHARLES SUMNER,
Page 436.

THOMAS BAILEY ALDRICH,
Page 10.

LEW WALLACE,
Page 480.

JEAN LOUIS R. AGASSIZ,
Page 5.

H. HEGARD,

Professor of Philosophy, University of Copenhagen.

IN the second edition of his works, recently published, may be found this Introduction: "The experience of life, its sufferings and griefs, have shaken my soul, and have broken the foundation upon which I formerly thought I could build. Full of faith in the sufficiency of science, I thought to have found in it a sure refuge from all contingencies of life. The illusion vanished; when the tempest came which plunged me into sorrow, the moorings, the cable of science, broke like a thread. Then I seized upon that Divine help which many before me have laid hold of. I sought and found peace in Christ. Since then I have certainly not abandoned science, but I have assigned to it another place in my life."

HEINRICH HEINE,

German Poet. (1799-1856.)

WHEN I was a little boy, while I sat on my mother's knee, I believed in God the Father, who rules up there in heaven, good and great, who created this beautiful earth, and the lovely men and women there; who ordained for sun, moon, and stars their courses. When I got bigger, I comprehended a great deal more than this, and grew intelligent—a believer on the beloved Son, who loved us, and revealed His love to us; and for His reward was crucified by the people.—"*Essays and Criticism of Heine*," by Matthew Arnold.

I attributed my illumination entirely and simply to the reading of a Book; yes, and it is a plain old Book, modest as Nature itself, and also as natural; a Book of an unassuming work-a-day appearance, like the sun which warms us, like the bread which nourishes us—a Book that looks on us trustfully and benignantly as an old grandmother who daily reads

it with her dear, trembling lips, and with her spectacles on her nose ; and this Book is called briefly *the* Book—the Bible. Justly is it named the Holy Writ. He who has lost his God can find Him again in this Book, and he who has never known Him, is here struck by the breath of the Divine Word.—*See Preface to his Work on "German Philosophy."*

SIR ARTHUR HELPS,

English Historian and Essayist. (1817-1875.)

COMPETITION will not cease to be urgently employed as a motive—indeed as a first motive—until the mass of mankind become real Christians.

It may seem a somewhat abrupt transition to revert to religious considerations, but I can not conclude without remarking that competition is not a thing much encouraged in the Best of Books, and by the Divinest of Teachers. There is a command—the great command—about loving one another.—*From his Essay on "Competition."*

JOSEPH HENRY,

Physicist, and Late Secretary of the Smithsonian Institute.
(1797-1878.)

IHAVE not given much attention to the minutiae of theology; possibly not as much as I ought; but as to the Christian scheme in the main outlines—that there is a God, an infinite Spirit; that man is made up of body and soul; that there is an immortal life for man reaching beyond the present world; that the power and love of God are brought into relation with the weakness and sinfulness of man in the Lord Jesus Christ—of these great truths I have no doubt. I regard the system which teaches them as rational beyond any of the opposing theories which have come under my view. Upon Jesus Christ—the One who affiliates Himself with man—upon Him I rest my faith and hope.—*Page 19, "Memorial of Joseph Henry."*

PATRICK HENRY,

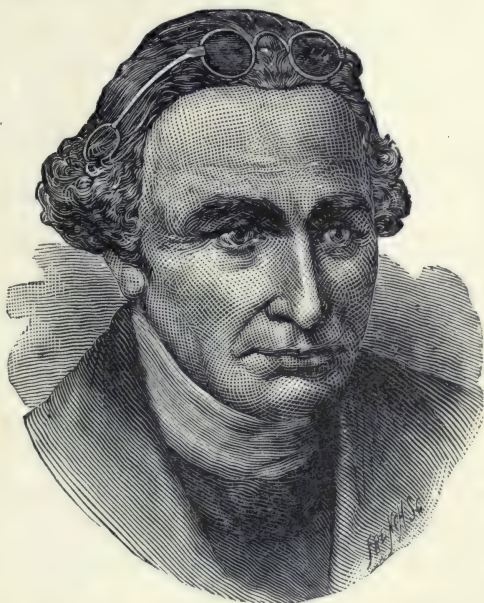
Statesman and Orator. (1736-1799.)

DOCTOR, I wish you to observe how real and beneficial the religion of Christ is to a man about to die.

This is all the inheritance I can give to my dear family. The religion of Christ can give them one which can make them rich indeed.

Here is a Book worth more than all others ever printed; yet it is my misfortune never to have read it with proper attention and feeling till lately.

I am, however, much consoled by reflecting that the religion of Christ has, from its first appearance in the world, been attacked in vain by all the wits, philosophers, and wise ones, aided by every power of man, and its triumphs have been complete.—*From his latest Biographer, Prof. Tyler.*

SIR JOHN FREDERICK WILLIAM
HERSCHEL,

English Astronomer and Philosopher. (1792-1871.)

ALL human discoveries seem to be made only for the purpose of confirming more strongly the truths which come from on high, and contained in the sacred Scriptures.—*Page 72, "Allibone's Prose Quotations."*

There can not be two truths in contradiction to one another, and a man must have a mind fitted neither for scientific nor for religious truth whose religion can be disturbed by geology, or whose geology can be distorted from the character of an inductive science by a determination to accommodate its results to preconceived interpretations of the Mosaic cosmogony.—*From his "Discourse on Natural Philosophy."*

ABRAM STEVENS HEWITT,

Statesman, and Ex-Mayor of New York.

IF Christianity is to do its work, and the Word of God its Divine mission, it must be accomplished by inspiring each individual with the deep conviction of their truth, and I should have no faith in the religious spirit of any man who adopted the Christian religion and its Book because he found other people doing so. If all professing Christians will lead consistent lives, and walk in the precepts of the Holy Scriptures, and all clergymen will preach the plain Gospel of Christ as it was once delivered to the saints, who can tell the great results, or measure the world-wide influence upon the hearts and lives of the great mass of humanity who are now without hope and without God in the world.

Abram S. Hewitt

BENJAMIN HARVEY HILL,

United States Senator. (1823-1882.)

INOW give and bequeath to my wife and children that which some of them now possess, and which, I assure them, in full view of death, is far richer than gold, and more to be desired than all human honors. God is a living God, and Christ came into the world to save sinners.

I beg them to have faith in Jesus, for by this faith alone can they be saved.—*Item in his will. From correspondence with Benjamin H. Hill, Jr., of Atlanta, Georgia.—S. A. N.*

DAVID JAYNE HILL,

Late President of Rochester University.

NO philosophy can be permanently satisfactory to man which does not include among its data his deepest spiritual experience as recorded in the Hebrew and Christian Scriptures, and the realization of his ideals as embodied in the person of Jesus Christ. I bow with reverence before the Written and Living Word.

David J. Hill

JOSEPH ROSWELL HAWLEY,

Federal Major-General; United States Senator since 1881.

PESSIMISTIC views very largely prevail in this country. It seems to me, however, that no believer in Christianity has a right to be a pessimist. I was not so taught to interpret my Bible. I was taught to believe in the future glory and absolute, final, magnificent triumph of our institutions. It is a safe prophecy that, given a new, unoccupied continent, with a free school, a free press, a free religion, and a free ballot, in the end the truth, justice and wisdom of the Gospel of our Lord Jesus Christ will win the fight.

J. R. Hawley

(1820-1891.) General Sherman and myself are, by inheritance, education, and connection, Christian. This has been avowed on all proper occasions by the General.—*Page 1102, Vol. II, "John Sherman's Recollections of Forty Years in the House, Senate, and Cabinet."*

HENRY WASHINGTON HILLARD,

Lawyer, Congressman, and Diplomat.

ABOVE all, my prayer is, that as long as our posterity shall continue to inhabit these mountains and plains, and hills and valleys, they may be found living under the sacred institutions of Christianity. . . . Then it will be ours to give the priceless benefits of our free institutions and the pure, healthful light of the Gospel back to the dark family which has so long lost both truth and freedom; then may Christianity plant herself there, and while with one hand she points out to the Polynesian isles, rejoicing in the late recovered treasure of revealed truth, with the other present the Bible to the Chinese. Let us not, like some of the British missionaries, give them the Bible in one hand and opium with the other, but bless them only with the pure Word of Truth.—*From a speech in the Twenty-ninth Congress. See page 614, "The American Review," Volume IV—New Series.*

JAMES HINTON,

English Aural Surgeon and Author. (1822-1875.)

IFIND the Bible the secret of all truth; all I truly know I derive from it; and yet I would say to every man: Do not believe the Bible if you can not see clearly that it is true. Deal freely, boldly by it. Do not be afraid! It is a friend, not an enemy. If you do not treat it straightforwardly, it can not do its service for you.—*From page 214 of his Life.*

WILLIAM HARVEY,

British Physician; discoverer of the Circulation of the Blood.
(1578-1657.)

IDO most humbly render my soul to Him that gave it, and to my blessed Lord and Saviour Christ Jesus.—*Page 177, "William Harvey," by D'Arcy Power.*

EBENEZER ROCKWOOD HOAR,

Lawyer and Statesman.

I DO not think anything new can be said in response to your question, "What has Jesus Christ done for humanity?" Certainly it can not by me. But, that your courteous note may not be wholly unanswered, I will adopt the language of an early disciple, which I could not undertake to improve, to mention one crowning blessing: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—*Christian Register, Boston, December 22, 1887.*

GEORGE FRISBIE HOAR,

United States Senator.

YOU ask me to answer in a few words the one great question of all history and of all destiny: What has been the influence upon humanity of a perfect example of duty, love, and love commended to mankind as such by the Creator of the universe, and of a perfect statement, sufficient for all human occasions, reduced to rule and illustrated by parable within the comprehension of all sane understandings of the moral law and of human duty, accompanied by the promise of immortality in which compliance with that law shall bear fruit in the loftiest happiness of which human nature is capable? This I understand to be the character, teaching, and promise of the Jesus Christ of the four Gospels, as distinguished from Jesus Christ of theology.—*Christian Register, Boston, December 22, 1887.*

FREDERICK CHOPIN, Polish Musician (1810-1849): I believe, and as my mother taught me, in a crucified Saviour.—*Among his dying words.*

SAMUEL HOARE,

Member of Parliament.

NO one who makes inquiry in India can fail to be satisfied that a vast work is going on—yes, a vast work in the progress of Christianity, and a vast work in the unsettlement of the Mohammedans and Hindus.

. . . I am sure you will all feel that there is only one religion to put in its place, and that is the religion of Christ.

. . . You hear of the leading Hindus coming to our old, tried missionary there and stating, "Our religion is doomed. Your religion is certain to be victorious." You find the Bible read over in India, not only by Christians but by Hindus. I was told of a clerk asking a missionary for a Bible. The missionary said, "But you are a Hindu; why do you want a Bible?" "Because," said he, "when I was at the University I was in great distress, so great that I felt as if I could destroy my life. I consulted one of my teachers, who was a Hindu, and he said, 'There is only thing for you to do to set your mind at rest, and that is to secure a Bible and read it.'" This man had, with five others, all Hindus, week after week, carried on a Bible-reading by themselves. . .

. The one great lesson I learnt in India respecting the mission work there is this: we must have patience. If you all present have faith in the power of the Gospel, I ask you all to be patient; and then with the utmost confidence, you may look forward with more blessed results.—*Church Missionary Intelligencer*, June, 1892.

JOSIAH GILBERT HOLLAND,

Author and Poet. (1819-1881.)

THE current popular theology can not possibly be saved without saving the current and popular view of the Bible.

The old-fashioned, highly intellectual and largely theological sermon will go out, and the simple preaching of

Jesus Christ, as the Saviour of the world, and the hortatory appeal, will come in.

The cure for the moral evils of the world is just as demonstrably in the Christian religion as the elements of vegetable life are in the soil. Penitence, forgiveness, reformation, the substitution of love for selfishness as the governing principle of life, piety towards God, and good-will to men—in short, the adoption of Christ as Saviour, King, exemplar, teacher—this is Christianity—the whole of it.—*Extracts from "Every-Day Topics," by J. G. Holland.*

The first Book upon which I lay my hand is the Bible. In this Book God condescends to speak to man in words. . . . Out of this exhaustless magazine of all that is Divine in human life do the nations of Christendom draw their food. Forth from this sprang our civilization. Out of this germinal mass has grown all good institutions, and by it is human life to be wholly regenerated. As in nature, so in Revelation, there is no such thing as beauty for beauty's sake; all beauty is for man's sake.—*From chapter on "Fashion, Art, and Life," in "Plain Talks," by J. G. Holland.*

HOLY ALLIANCE.

ALEXANDER I., EMPEROR OF RUSSIA (1777-1825); FRANCIS I., EMPEROR OF AUSTRIA (1768-1835); AND
FREDERICK WILLIAM III., KING OF
PRUSSIA (1770-1840.)



THE following is the text of the Holy Alliance (1815) of Russia, Austria, and Prussia, for the maintenance of peace, and the establishment of the existing dynasties:

In the name of the Most Holy and Indivisible Trinity:

Their Majesties, the Emperor of Austria, the King of Prussia, and the Emperor of Russia, having, in consequence of the great events which have marked the course of the three last years in Europe, and especially of the blessings

which it has pleased Divine Providence to shower down upon these States which place their confidence and hope upon the sublime truths which the Holy Religion of our Saviour teaches . . . ; thus confessing that the Christian world has, in reality, no other Sovereign than Him to whom alone power really belongs, because in Him alone are found all the treasures of love, science and infinite wisdom, that is to say, God, our Divine Saviour, the Word of Life. . . .

Done in triplicate, and signed at Paris, the year of grace, 1815, 26th September.

(L. S.) FRANCIS,

(L. S.) FREDERICK WILLIAM,


(L. S.) ALEXANDER.

—*From the Annual Register, Volume 58, (London, 1816).*

RICHARD HOLT HUTTON,

 Journalist; late Editor of *The Spectator*; Critic. (1827–1897.)


BELIEVE in the divinity of Christ and the inspiration of the Scriptures. Belief in the divinity of our Saviour is absolutely inconceivable without belief in Revelation. No purely human mind could have delivered the Sermon on the Mount. Christ revealed God and was personally the Divine Son of God. The doctrine of the Incarnation is to me the real Word of God.



HENRY HOME,

(LORD KAMES.)

Scottish Philosopher and Jurist. (1696–1782.)

 BUT why worship the Cross, which is supposed to be that upon which our Saviour suffered? That cross ought to be an object of hatred, not of veneration.

If it be urged that as an instrument of Christ's sufferings it was salutary to mankind, I answer, why was not also Pontius Pilate revered, Caiphas, the high priest, and Judas Iscariot?—Footnote, page 42, "*Elements of Criticism*," by Henry Home (Lord Kames).

JOHN MARSHALL HARLAN,

Associate Justice, United States Supreme Court, since 1877.

GOD is not willing that any man should perish, nor is it His decree, but the wickedness of their own hearts, which shuts some men out from the salvation freely and lovingly offered in Jesus Christ to all sinners.—
From "The Revised Creed" of the Presbyterian Assembly, 1901, Justice Harlan, a member of that Committee.

JAMES HARLAN,

United States Senator, 1855–1865; resigned to become Secretary of State under President Lincoln; United States Senator, 1866–1873.

(1820–1899.)

WHILE listening to a sermon on the fullness of the ransom offered for sinners in the Person of Jesus of Nazareth, I found "the pearl of great price," not to be compared with earthly jewels.—*Ladies' Repository*, 1860.

HENRY RIDER HAGGARD,

British Novelist.

AS a lad perhaps our Saviour herded sheep and goats among the starling rocks. As a man He may have worked those ancient ploughshares. In short, within this circle that the sight commands for thirty years or more the Almighty dwelt on earth, acquiring in a humble incarnation one side of that wisdom which has changed the world.—Page 208, "*A Winter's Pilgrimage in Palestine, Italy and Cyprus*," by H. Rider Haggard.

ARTHUR TWINING HADLEY,

President of Yale College.

ANYTHING I might affirm of my belief in the divinity of the Holy Scriptures and of Jesus Christ seems unworthy of the subject. The fruits of their teachings confirm it. I know the Bible well, and make a great use of it in my daily and professional life.

Arthur T. Hadley.

THOMAS HOOD,

English Poet, Wit, and Miscellaneous Writer. (1798-1845.)

IF further evidence is necessary to refute some unreasonable and groundless doubts that have rested on his memory, I would add one more proof: As a little child, my first prayer was learnt from my father's lips; my first introduction to the Bible, which he honored too much to make a task-book, was from spelling out the words of the first chapter of the Sermon on the Mount as it lay on his study table; and my deepest and holiest teachings, too sacred for more than a mere illusion, were given often in the dead of night, when I was sitting up, sometimes, alone, by my father's dying bed. These are strong words and *facts*; but they are called forth, not unnecessarily, by the impression that exists, not in one instance, but in twenty, as to my father's disbelief and scepticism, a doubt that will now surely be set to rest forever by the simple and unvarnished truth of those who knew him longest and best. He lay for some time calmly, but breathing slowly and with difficulty. My mother, bending over him, heard him say faintly: "O Lord, say: 'Arise, take up thy cross, and follow me!'"—*Pages 457, 460, Volume X, "The Works of Thomas Hood, with Memorials Prefixed, and Edited with Notes, by his Son and Daughter."*

JOSEPH COERTEN HORNBLOWER,

Jurist, and Professor at Law at Princeton College.

(1777-1864.)

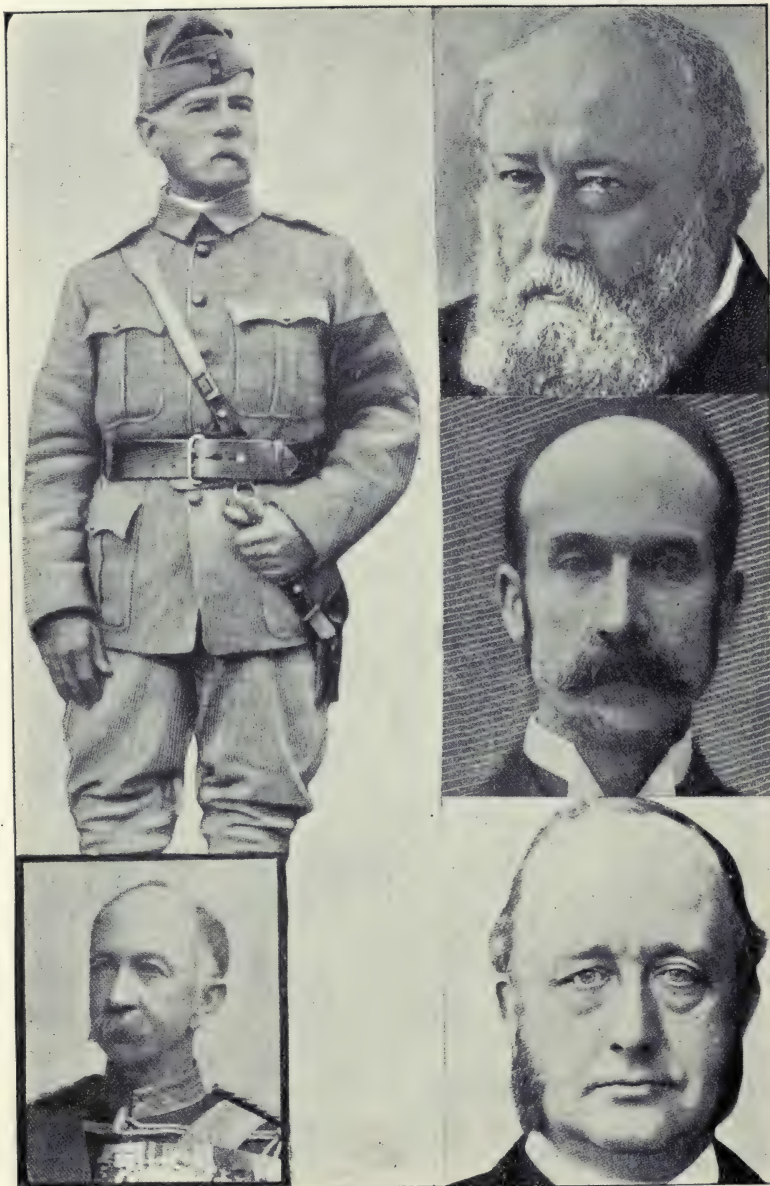
LET this precious Volume have its proper influence on the hearts of men, and our liberties are safe, our country blessed, and the world happy. There is not a tie that unites us to our families, not a virtue that endears us to our country, nor a hope that thrills your bosoms in the prospect of future happiness that has not its foundation in this sacred Book. It is the charter of charters



KING EDWARD VII.,

King of Great Britain and Ireland, and Emperor of India.

MY grandfather, the Duke of Kent, warmly advocated the claims of the Bible, and it is gratifying for me to reflect that the two modern versions of the Divine Scriptures most widely circulated were both, in their origin, connected with my family. The translation by Martin Luther was executed under the protection of the Elector of Saxony, the collateral ancestor of my lamented father; whilst that of William Tyndale (the foundation of the present authorized English version) was introduced with the sanction of the royal predecessor of my mother, who first desired that the Word of God should have free course throughout the world, and especially in his own realm.—*Extract from Address on Laying the Corner-Stone of the new Bible House, Queen Victoria Street.*



MEN WHOM BRITONS DELIGHT TO HONOR.

LORD ROBERTS,
Page 379.

SIR EVELYN WOOD,
Page 480.

LORD SALISBURY,
Page 394.
MARQUIS OF LANSDOWNE,
Page 298.
LORD ALVERSTONE,
Page 16.

—the palladium of liberty—the standard of righteousness. Its Divine influence can soften the heart of the tyrant, can break the rod of the oppressor, and exalt the humblest peasant to the dignified rank of an immortal being—an heir of eternal glory. Fellow citizens, friends of liberty! will you not rejoice, then, with me, in the triumphs of the Bible, and bless the day that gave to our country a society whose benevolent object is to extend the influence of the Scriptures throughout the world!—*From "Testimony to the Value of the Sacred Scriptures," published by the American Bible Society.*

HENRY IV,

First French King of the House of Bourbon. (1553–1610.)

I HOPE to be made partaker of the merits of our Saviour Christ's passion, most humbly beseeching Him that He might give me grace to continue associated with all those treasures of His apostles.—*Page 340, Volume IV, "Memories of the Duke of Sully."*

SAMUEL HOUSTON,

Major-General and United States Senator. (1793–1863.)

SIX years after his marriage General Houston represented Texas in the United States Senate. The Sunday after his arrival in Washington he attended religious service. . . . Approaching the pastor after service, he said that respect for his wife, one of the best Christians on earth, had brought him there. The pastor expressed the hope that deeper feelings than those which bound him to his wife might soon bind him to the house of God. Houston answered with a warm pressure of the hand. For eight years he was found every Sunday morning while in Washington seated in his pew near the pulpit. One Sunday a sermon from

the text: "Better is he that ruleth his spirit than he that taketh a city," aroused him to decide it was his duty to make a public profession of his faith in Jesus Christ as the Saviour of men, sent by God to teach the way of life. He accepted Him heartily as his Lord and Saviour, declaring that for the future His teachings and example should dominate his life. "*Youths' Companion*," January 14, 1892.

JOHN HOWARD,

English Philanthropist. (1726-1790.)

HERE, on this sacred day, I once more, in the dust, before the Eternal God, acknowledge my sins heinous in His sight. I would have the deepest sorrow and contrition of heart, and cast my guilty and polluted soul on Thy sovereign mercy in the Redeemer. Oh, compassionate and Divine Redeemer, save me from this dreadful guilt and power of sin, and accept my solemn, free, and, I trust, unreserved, full surrender of my soul, my spirit, my dear child, and all I am and have, into Thy hands.—"*The Christian Life, Social and Individual*," by Peter Bayne.

WILLIAM DEAN HOWELLS,

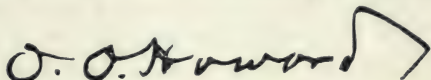
Novelist.

THE Bible itself was not much known to me at an age most children were taught to read it several times over; the Gospels were indeed familiar, and they have always been to me the supreme human story; but the rest of the New Testament I had not read when a man grown, and only passages of the Old Testament, like the story of the Creation, the story of Joseph, and the poems of Job and Ecclesiastes, with the Psalms. I therefore came to the Holy Scriptures with a sense at once fresh, and I can never be too glad that I learned to see them under the vaster horizon and in the truer perspective of experience.—"*My Literary Passions*," in *The Ladies' Home Journal*, February, 1895.

OLIVER OTIS HOWARD,

Major-General of the United States Army.

I GO to the Scriptures daily for spiritual food, and have done so for thirty-five years. God (as revealed to me in the crucified, the risen, and the ascended Christ) meets all my personal wants—I mean those that pertain to my soul. These wants thus met are but a drop in an ocean compared with the unstinted blessings which I observe are granted to other souls through the sufficiency of Jesus Christ, the all and in all.



WILLIAM HOWITT,

English Author and Poet. (1795-1879.)

CHRIST appeared—the career of Paganism was checked—the fate of Judaism was sealed. A character and a religion was placed before the eye of men, hitherto inconceivable in the beauty and philanthropy of their nature. Unlike all other founders of a religious faith, Christ had no selfishness, no desire of dominance.—“*History of Priestcraft*,” by William Howitt.

It matters not whether it be in the Church or State—the Bible is the great reformer. You may mow down whole crops of reformers as you would grass, but if you leave the root of all reform, the Bible, in the earth, it will raise up ten times more. Make what laws and destroy what liberties you will, if you leave the Bible free it will again leaven the whole lump of society, and your labor is in vain. It is abroad; it is in every man's house, on every man's table; and its still small voice is perpetually whispering, “Woe to all tyrants, and oppressors of God's children!” It is the voice of God, and the power of God; and against it what voice or what wisdom can prevail? From the Bible breathes on every

soul near it the eternal sentiments of liberty, independence, and contempt of death. While the Bible is free, man is free ! —“*English Literature of the Nineteenth Century*,” by Charles D. Cleveland.

SAMUEL HUBBARD,

Lawyer. (1785-1847.)

IN the fear of my God and Saviour I undertake the duties of this office (Associate Justice of the Massachusetts Supreme Court). I cast myself on Him, and look to Him for wisdom and strength. I pray Him to give me skill to discern, and integrity to judge right.

I am told that we have five minutes to spare. Much may be done in five minutes. In five minutes Judas betrayed his Master, and went to his own place. In five minutes the thief on the cross repented, and went with his Saviour to Paradise. No doubt many of those before me did that act in five minutes which brought them to this place. In five minutes you may repent and go to Paradise, or will you imitate Judas, and go to the place where he is? My five minutes have expired.*—*Pages 279 and 280 of “American Christian Rulers,” by Edward J. Giddings.*

THOMAS HUGHES,

Author of “*Tom Brown’s School Days*,” “*Tom Brown at Oxford*,” etc. (1823-1896.)

THIS Bible, this Book of the chosen people, taken as a whole, is, in short, the written revelation of God. This being so, there can be no other inspired book in the same sense in which the Bible is inspired, unless we, or some other world, are not redeemed, require another redemption and another Christ. But as we, and all worlds, are redeemed, and Christ is come, and God has revealed His name and His character in Christ so that we

*A talk to the prisoners of the state penitentiary.

know Him, the Bible is and must remain the inspired Book for all time. . . . There may be another Homer, Plato, Shakespeare; there can be no other Bible.

I was bred as a child to look upon Christ as the true and rightful King and Head of our race, the Son of God, and the Son of Man. When I came to think for myself I found the want, the longing for a perfect righteous king and head, the deepest of which I was conscious—for a being in whom I could rest, who was in perfect sympathy with me and all men. . . . Then the teaching which has sunk into me unconsciously rose up and seemed to meet this longing. If that teaching were true, here was He for whom I was in search. I turned to the records of His life and death. I read and considered, as well as I could, the character of Christ, what He said of Himself and His work; His teachings, His acts, His sufferings. Then I found that this was indeed He. Here was the Head, the King, for whom I longed. The more I read and thought, the more absolutely sure I became of it. This was He. I wanted no other then. I have never wanted another since Him.—*Pages 230 and 224 of "True Manliness," from the writings of Thomas Hughes. Selected by E. E. Brown.*

FREDERICK HEINRICH ALEXANDER HUMBOLDT,*

German Naturalist. (1769–1859.)

CHRISTIANITY has materially contributed to call forth this idea of the unity of the human race, and has tended to exercise a favorable influence on the *humanization* of nations in their morals, manners, and

* His brother, KARL WILHELM HUMBOLDT, German Statesman and Philologist (1767–1835), once said: "Religion is implanted in the very nature of man. The religion of Christ has come down from above by the special will of God. It has, however, not deprived man of freedom on this point, but rather has conferred it upon him in a still higher degree." —Page 219, "*Familiar Quotations from German and Spanish Authors*," by *Chauford Tait Ramage*.

institutions. . . . In delineating the great epoch of the history of the universe . . . together with the beginnings of Christianity, it would be impossible not to direct special attention to the manner in which the religion of Christ enlarged the views of mankind, and to the mild and long-enduring influence which it exercised on general, intellectual, moral, and social development.

This sentiment is nobly and vividly manifested in all the splendor of lyric poetry in the Psalms of David, and in the schools of the seers and prophets, whose exalted inspiration, almost wholly removed from the past, turns its prophetic aspirations to the future. . . . The lyrical poetry of the Hebrews, from the very nature of the subject, is grand and solemn. . . . As descriptions of nature, the writings of the Old Testament are a faithful reflection of the character of the country in which they are composed, of the alternations of barrenness and fruitfulness, and of the alpine forests by which the land of Palestine was characterized. . . . It might be said that one single Psalm (the 104th) represents the image of the whole Cosmos. . . . Similar views of the Cosmos occur repeatedly in the Psalms (Psalms lxxv, 7-14, and lxxiv, 15-17), and more fully perhaps in the 37th chapter of the ancient, if not the antemosaic, book of Job. —Pages 567, 568, 411, 415, *Volume II*, “Cosmos,” by Alexander Von Humboldt; translated from the German by E. C. Otte.

LORD FARRAR HERSCHELL.

Twice Lord Chancellor of England. (1836-1899.)



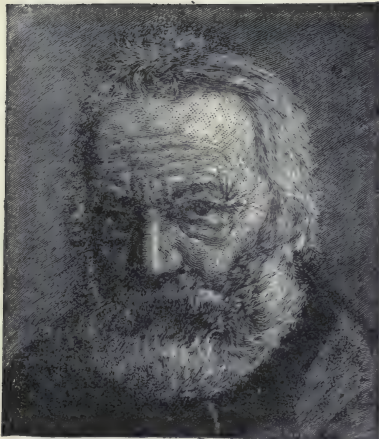
WE gather here as zealous and earnest men of different religious bodies, not to spread the views of any particular section, but to spread Bible Christianity itself. I believe the future century has in store a success much greater than the marvels of the past in a world-wide extension of the Gospel. Now or never we must implant in the hearts of millions a love for Jesus Christ; they must be so effectually taught in the Christian faith that they would be willing to die for it.—*Extract from his Speech as Chairman of the London Missionary Society, June, 1895.*

VICTOR MARIE HUGO,

French Poet and Romance Writer. (1802-1885.)

THE BOY KING'S PRAYER.

O dear Jesus! thus
 Bowed at the Cross where Thou didst bleed for us.
 I swear to hold the truth that now I learn,
 Leal to the loyal, to the traitors stern,
 And ever just and nobly mild to be,
 Meek scholar of that prince of Chivalry;
 And here thy shrine bear witness, Lord, for me.



THE poet ought to have but one model, Nature; only one guide, Truth. Of all books which circulate among men, only two ought to be studied by him—Homer and the Bible. In them we find the whole creation considered under a twofold aspect. In Homer, by the genius of man; in the Bible, by the Spirit of God.

As for the law of blood for blood, gentlemen of the jury, I have fought it all my life. All my life—and so long as there remains a particle of blood in my body—I will fight against it with all my power as a writer, with all my deeds and votes as a legislator. I declare it (pointing to Christ on the crucifix above the judge's bench), I declare it before that Victim of the punishment of death who is there, who sees us, and who hears us! I swear it before the gibbet, to which, nearly two thousand years ago, for an eternal lesson to the

NOTE.—The first tree of Liberty was planted eighteen hundred years ago by God Himself on Golgotha. The first tree of Liberty was that Cross on which Jesus Christ was offered a sacrifice for the salvation, equality and fraternity of the human race.—See Victor Hugo's Address, "*The Planting of the Liberty Tree.*"

generations, human law nailed Divine law.—*From a speech in the Constituent Assembly against capital punishment, voting for its abolition, in "Brief Biographies of French Political Leaders."*

SIR WILLIAM HUNTER,

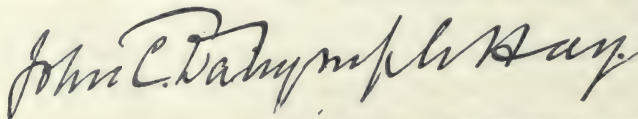
English Statesman.

THE great object of this Conference is to stimulate and encourage all evangelistic agencies in pressing forward in obedience to the last command of our risen Saviour, "Go ye therefore, and make disciples of all nations," especially in those vast regions of the heathen world in which the people are still "sitting in darkness and in the shadow of death," without a preached Gospel, or the written Word of God.—*Introduction to Volume I, "Report of the Missionary Conference," London, 1888.*

SIR JOHN C. DALRYMPLE HAY,

British Admiral; late Lord of the Admiralty.

I HAVE tried through life to recognize that God sees me; that Christ is my Saviour; that in the storm He could still the tempest, and in the day of battle He could cover my head and make every bullet have its billet. I trust His arms will encircle me as I pass through the river. All these blessings I find in His Holy Word.



EDWARD HYDE,

First Earl of Clarendon. (1608-1674.)

GIVE peaceably with all men, was one of the primitive injunctions of Christianity. The pleasure that God Himself takes in that temper needs no other manifestation than the promise our Saviour makes to those

who contribute towards it in His Sermon on the Mount: Blessed are the peacemakers, for they shall be called the children of God.—*Page 62, Volume III, "Half-Hours with the Best Authors," by Charles Knight.*

JOHN HAY,

Ambassador to Great Britain under President McKinley; Poet.

SINAI AND CALVARY.

BUT Calvary stands to ransom
The earth from utter loss;
In shade than light more glorious
The shadow of the Cross.
To heal a sick world's trouble,
To soothe its woe and pain,
On Calvary's sacred summit
The Pascal Lamb was slain.

Almighty God! direct us
To keep Thy perfect Law!
O blessed Saviour, help us
Nearer to Thee to draw!
Let Sinai's thunder aid us
To guard our feet from sin,
And Calvary's light inspire us
The love of God to win.

John Hay

GEORGE HUTCHISON,

British Major-General.

DO you know the urgent needs of the Gospel light in all Roman countries? How the people receive and handle with delight, and hear with astonishment this, to them, absolutely *new Book*, the Gospel of Christ.

We must place before them an open Bible, and thus bend the will of this imperial race to Christ.—*Declared at the British and Foreign Bible Society, January, 1897.*

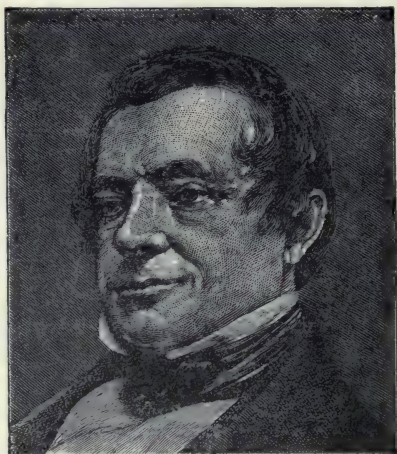
WASHINGTON IRVING,

Author. (1783-1859.)



WASHINGTON IRVING, . . .
 . . . the kind neighbor, the faithful friend; and what is better than all, the sincere disciple of the Lord Jesus Christ. . .

. . . On more than one occasion, when questions of ecclesiastical order or subjects of a kindred nature were debated, he has interposed, saying, "Let us live in love. We are all striving for the same object, and going to the same place of rest, and why should there be contentions by the way?" He had a broad and catholic spirit, which he manifested not only in words but in deeds. In quiet simplicity, with a heart overflowing with kindness toward all men, and filled with humility before God, with a mild and amiable nature rendered more lovely by the religion of Jesus Christ, which he firmly believed and consistently professed, he passed his days among us till they closed with the closing year. It is most delightful to think that the patriarch's work was done, and he was waiting for the call of the blessed Master.—*Eulogy at his Funeral Service, from "Grave and Pulpit."*



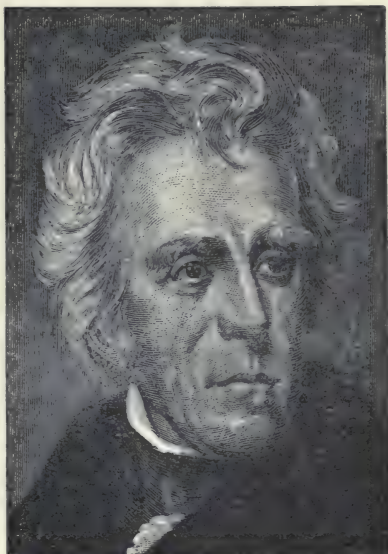
MAJOR-GENERAL VON TRUMPETER (Russian Soldier) wrote the British and Foreign Bible Society, September 16, 1894, from Warsaw Ujazdowa Military Hospital: "The gift of the Holy Scriptures to patients whose diseases are often incurable generally exercises a most beneficial effect on the same. The reading of the Word of God fortifies the mind, raises the moral power of the patient, and at the same time mitigates the suffering caused by painful illness."

ANDREW JACKSON,

Seventh President of the United States. (1767-1845.)

THE Bible is true.
Upon that sacred
Volume I rest my
hope of eternal sal-
vation through the merits of
our blessed Lord and Sa-
viour Jesus Christ.

First, I bequeath my body
to the dust whence it comes,
and my soul to God who
gave it, hoping for a happy
immortality through the
atoning merits of our Lord
Jesus Christ, the Saviour of
the world.—*First clause of
his will. See "Compilation
of Speeches in Memory of
General Jackson," by B. M. Dusenberry.*

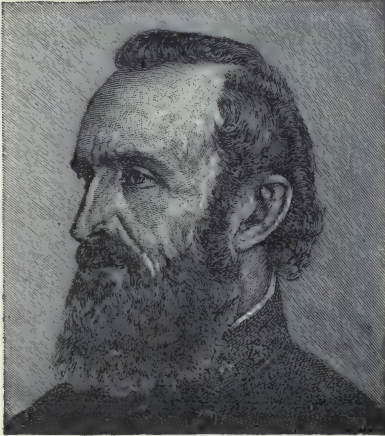


My dear children, do not grieve for me; it is true, I am
going to leave you; I am well aware of my situation. I have
suffered much bodily pain, but my sufferings are but as
nothing compared with that which our blessed Redeemer
endured upon the accursed Cross, that all might be saved
who put their trust in Him. . . . I hope and trust to meet
you all in Heaven, both white and black—both white and
black.—*Death-bed Testimony. See Page 174 of "Famous
American Statesmen," by Sarah K. Bolton.*

EDWIN BOOTH, Tragedian (1833-1893): Believe in one
truth—God is! And as surely as you and I are flesh and
blood, so are we also spirits eternal. I believe it beyond a
doubt. . . . I tell you it is not well to forget God in our pros-
perity; we do not when we are sinking; infidels, heathens,
blasphemers, all think of Him then. . . . May Christ be
before thee, behind thee, and around thee!—*"Edwin Booth;
Recollections by his daughter, Edwina Booth Grosman.*

THOMAS JONATHAN JACKSON, ("STONEWALL")

Confederate Major-General. (1824-1863.)



THE subject of becoming a herald of the Cross has often seriously engaged my attention, and I regard it as the most noble of all professions. It was the profession of the Divine Redeemer, and I should not be surprised were I to die upon a foreign field, clad in ministerial armor, fighting under the banner of Jesus. What could be more glorious! But my con-

viction is that I am doing good here, and that for the present I am where God would have me be. Within the last few days I have felt an unusual religious joy. I do rejoice to walk in the love of God. My heavenly Father condescended to use me as an instrument in getting up a large Sabbath school for the negroes here. He has greatly blessed it, and, I trust, all who are connected with it.—*Life and Letters by his Wife,* Mary Ann Jackson.

FRIEDERICH HEINRICH JACOBI,

German Philosopher; President of the Academy of Science,
Munich, 1804. (1743-1819.)

I KNOW nothing sublimer and profounder than the saying of the New Testament, "Our life is hid with Christ (the God-man) in God."

I do believe on account of miracles; namely, on account of the miracles of liberty, which is a continuous mir-

acle on which Christianity is founded—the reception of the Holy Spirit at Pentecost.

I know no deeper philosophy than that of Paul in the seventh chapter of Romans. In the merely natural man dwells sin. Regeneration is the basis of Christianity. He who abolishes the doctrine of grace from the Bible abolishes the Bible.

Unquestionably, our life, if there is any true life in us, is hidden deep within us. Nevertheless, it commands absolutely its own preservation; it commands that we bring it forth to the light.—*Selections from the "Flying Leaves."*

JOHN JAY,*

Diplomat. (1817–1894)

AMONG the last letters written by the late John Jay was one in 1826 to the corporation of the City of New York, asking him to unite with them in the celebration of the fiftieth anniversary of American Independence. Jay, in his reply, expressed his "earnest hope that the peace, happiness, and prosperity enjoyed by our beloved country may induce those who direct her national counsels to recommend a general and public return of praise to Him from whose goodness these blessings descend." His son, Judge William Jay, records in the life of his father that, at a time when his recovery seemed hopeless, he was urged by one of the family to tell his children on what foundation he rested his hopes, and from what source he drew his consolation. He replied simply: "They have the BOOK."

Jay was the second President of the American Bible Society, the Hon. Elias Boudinot, President of the Continental Congress, having been the first. Boudinot and Jay were both of Huguenot descent, and exhibited the devotion of their ancestors for the Bible. Jay was the President, also, of the Westchester County Bible Society, an association ante-

(*) Grandson of the First Chief-Justice of the U. S. Supreme Court.

rior in date to the National association, and in that office he was succeeded for many years first by one of his sons, and then by one of his grandsons.

John Jay —

"It is high time to wake out of sleep!" This gathering of citizens from distant parts, representing the millions who hold to the Bible, and cherish the institutions founded upon its inspired truths, shows that the nation is awakening to the perils, foreign and domestic, which threatens the purity of its Christian civilization.

Its intellectual and moral strength in our Revolutionary struggle were recognized by the world, and Burke rightly attributed that strength to the character of the emigrants from various lands exhibiting "the dissidence of dissent and the Protestantism of the Protestant religion." They brought with them the best and most heroic blood of the peoples of Europe*—of the Hollanders, the Waloons of Flanders, the Huguenots of France, the English, Welsh, Scotch, and Irish, of the Norwegians and Swedes, the Germans and the Swiss, of the Bohemian followers of John Huss, of the Albigenses and Waldenses of the Italian Alps, of the Salzbury exiles, the Moravian brothers, with refugees from the Pallatinate, Alsace and southern Germany. They all brought the Bible, for which they and their ancestors had been ready to suffer and to die; and their devotion to that Book descended to the Continental Congress, which, a week before it was driven from Philadelphia, ordered an importation of twenty thousand Bibles. At the Centennial celebration, at Philadelphia, of the Declaration of Independence, the Acting Vice-President, Ferry, said that the American statesmen who had to choose between the royal authority or popular sovereignty had been inspired by the truth uttered on Mars Hill, and repeated in the opening prayer of the morning, that "God hath made of one blood all nations of men."—*Pages 8 and 9, "National Perils and Opportunities," 1887.*



WITNESSES FOR CHRIST SACRIFICED TO LIONS IN THE THIRD CENTURY.

In the Code of Laws established in Rhode Island, we read for the first time since Christianity ascended the throne of the Cæsars, the declaration that conscience should be free, and men should not be punished for worshipping God in the way they were persuaded He requires.—JUDGE STORY.

JOHN JAY,

First Chief-Justice of the United States Supreme Court.

(1745-1829)

IN forming and settling my belief relative to the doctrines of Christianity, I adopted no articles from creeds but such only as, on careful examination, I found to be confirmed by the Bible. . . . At a party in Paris, once, the question fell on religious matters. In the course of it, one of them asked me if I believed in Christ? I answered that I did, and that I thanked God that I did.—Page 360, "*John Jay*," "*American Statesman Series*," by George Pellew.

By conveying the Bible to people thus circumstanced we certainly do them a most interesting kindness. We thereby enable them to learn that man was originally created and placed in a state of happiness, but, becoming disobedient, was subjected to the degradation and evils which he and his posterity have since experienced. The Bible will also inform them that our gracious Creator has provided for us a Redeemer, in whom all the nations of the earth shall be blessed; that this Redeemer has made atonement "for the sins of the whole world," and thereby reconciling the Divine justice with the Divine mercy has opened a way for our redemption and salvation; and that these inestimable benefits are of the free gift and grace of God, not of our deserving, nor in our power to deserve.—*From an Address while President of the American Bible Society, 1834, the last office he ever filled.*

JOSEPH JEFFERSON,

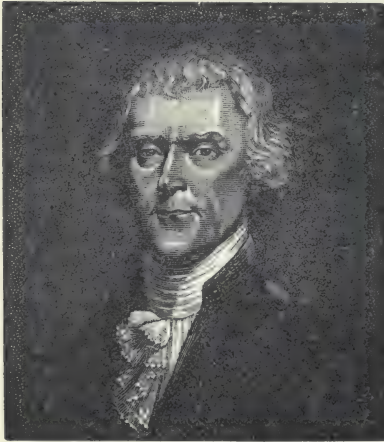
Actor.

AN invisible organ began a solemn dirge, and as the curtain rose, before me was Mount Calvary, with a complete tableau of the crucifixion, the whole scene represented by living figures—Christ upon the cross, and the two thieves. I saw at once by the reverence of the audience that no sacrilege was intended. I was transfixed

with wonder. In the distance there were dark clouds streaked at the horizon line with blood-red color. The walls of the distant city were dimly visible. The patient anguish of our Saviour was wonderfully delineated in the upturned face. The curtain slowly fell as the organ pealed out a solemn hymn, and the audience rose and left with a quiet, noiseless step, as if they were going from church.—*A Religious Tableau at Callio, pages 289, 290 of "The Autobiography," by Joseph Jefferson.*

THOMAS JEFFERSON,

Third President of the United States. (1743–1826.)



A MORE beautiful or precious morsel of ethics* I have never seen; it is a document in proof that *I am a real Christian*; that is to say, a disciple of the doctrines of Jesus.—Page 142, "*Lives of the Presidents of the United States*," by John S. C. Abbott and Russell H. Conwell.

They are the result of a life of inquiry and reflection, and very different from that antichristian system imputed to me by those who know nothing of my opinions. To the corruptions of Christianity I am indeed opposed, but not to the genuine precepts of Jesus Himself. **—Page 277, Volume III, "*Library of American Literature*."

1. The doctrines of Jesus are simple and tend to the happiness of man.
2. There is only one God, and He is all perfect.

* Collected by himself from the sayings of Jesus, and arranged in a blank book.

** To Benjamin Rush, on the Christian Religion.

3. There is a future state of rewards and punishment.

4. To love God with all the heart and thy neighbor as thyself is the sum of all. These are the great points on which to reform the religion of the Jews.—“*Life of Jefferson*,” by *Shmucher*.

No one sees with greater pleasure than myself the progress of reason in its advance toward rational Christianity, and my opinion is that if nothing had ever been added to what flowed from His lips, the whole world would at this day been Christian. . . . Had there never been a commentator there never would have been an infidel. I have little doubt that the whole country will soon be rallied to the unity of our Creator, and, I hope, to the pure doctrines of Jesus also.—*Pages 283 and 284, Volume III, “Library of American Literature.”*

SOAME JENYNS,

English Author, and Member of Parliament, 1741–1780.

(1704–1787.)



THE Scriptures are the history of a revelation from God; the revelation itself is derived from God; the history of it is the production of men, and therefore the truth of it is not the least affected by their fallibility, but depends on the internal evidence of its own supernatural excellence.

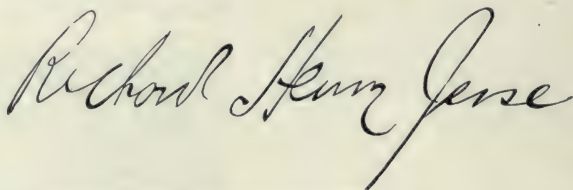
That Christ suffered and died as an atonement for the sins of mankind is a doctrine so constantly and so strongly enforced through every part of the New Testament that whoever will seriously peruse those writings and deny that it is there, may, with as much reason and truth, after reading the works of Thucydides and Livy, assert that in them no mention is made of any facts relative to the histories of Greece and Rome.—*From his essay, “A View of the Internal Evidence of the Christian Religion,” Volume XIV, “The Evangelical Family Library.”*

RICHARD HENRY JESSE,

President of the University of Missouri.

I AM asked what I think of Christ and the Bible. The question pierces to my inner personal belief.

This conviction abides with me constantly and firmly: that of myself I am a sinner utterly undone, but that through the infinite mercy of God, as declared by Jesus Christ, I may attain to higher life here and hereafter; and likewise this belief: that the Holy Scriptures are the authoritative revelation of God.



A. J. MOUNTENEY JEPHSON,

African Explorer with Stanley.

WE had been toiling through a long march and were parched and dried up when, in the distance, we saw a huge pile of rock, rising like an island from the plain, in the shadow of which we camped.

Never did I so well understand what is said in Isaiah—"The shadow of a great rock in a weary land"—as an ideal of rest and relief. The words came into my mind directly I sighted it, and I felt pleasure in repeating them as I actually sat in the shadow of the great rock with the burning "weary land" around. These sayings and similes in the Bible are so much more vividly understood when a person has been in these countries. I remember once, when I had nothing to read, Stanley lent me his Bible, and after having been in the country on the plain about Kavallis with people who lived amongst their flocks and herds, I could exactly see the lives

of Abraham, Isaac, and Jacob as described in the Bible; scenes I had remembered on these mountain plains rose before me on reading Genesis. These seemed to have fresh beauty in descriptions which before I had passed without notice.—*Pages 386 and 387, "Emin Pasha and the Rebellion at the Equator," by A. J. Mounteney Jephson.*

ANDREW JOHNSON,

Seventeenth President of the United States. (1808–1875.)

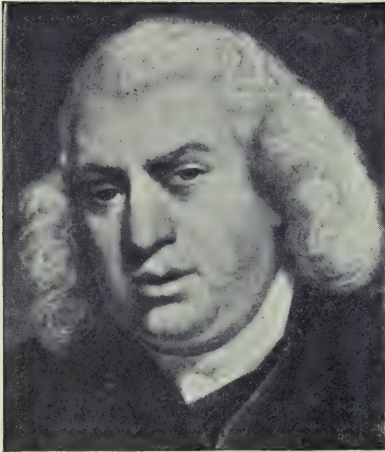
I DO believe in ALMIGHTY GOD! And I believe also in the BIBLE.

Let us look forward to the time when we can take the flag of our country and nail it below the Cross, and there let it wave as it waved in the olden times, and let us gather around it and inscribe for our motto: "Liberty and Union, one and inseparable, now and forever," and exclaim, Christ first, our country next!

Is there a crusade to be commenced against the Church to satiate disappointed party vengeance? Are the persecutions of olden times to be revived? Are the ten thousand temples that have been erected, based upon the sufferings and atonement of our crucified Saviour, with their glittering spires wasting themselves in the very heavens, all to topple and to fall, crushed and buried beneath the ravings of party excitement? Is man to be set upon man, and in the name of God lift his hand against the throat of his fellow? . . . Are the fires of heaven that have been lighted up by the Cross, and now burning upon so many altars consecrated to the true and living God, to be quenched in the blood of their innocent and defenseless worshipers, and the gutters of our streets made to flow with human gore? This is but a faint reality of what is shadowed forth in the gentleman's speech.—*Pages 274, 247, and 34, "The Life and Public Services of Andrew Johnson," by John Savage.*

SAMUEL JOHNSON,

English Lexicographer and Writer. (1709-1784.)



IT appears evident that the writers of the Old Testament were the original and best writers, and that from them are borrowed numerous ideas attributed to the poets themselves.—*See Dr. Johnson on the "Oriental Eloquence of Collins."*

Almighty God, the Giver of all good things, without whose help all labor is ineffectual, and without whose

grace all wisdom is folly, grant, I beseech Thee, that in this undertaking Thy Holy Spirit may not be withheld from me, but that I may promote Thy glory and the salvation of myself and others; grant this, O Lord, for the sake of Thy Son, Jesus Christ. Amen.—*A prayer before entering on the work of "The Rambler."*

I bless Thee for creation, preservation, and redemption; for the knowledge of Thy Son, Jesus Christ. . . . Create in me a contrite heart that I may worthily lament my sins and acknowledge my wickedness, and obtain remission and forgiveness through the satisfaction of Jesus Christ. . . . Grant this, Almighty God, for the merits and through the mediation of our most holy and blessed Saviour, Jesus Christ; to whom, with Thee and the Holy Spirit, three Persons in one God, be all honor and glory, world without end. Amen.—*Extracts from birthday prayer, transcribed June 26, 1768. See "Prayers and Meditations," Vol. II, of the works of Samuel Johnson, with an Essay on his Life and Genius, by Arthur Murphy.*

WILLIAM PRESTON JOHNSTON,

President Tulane University of Louisiana.

I REGARD the Scripture as a revelation by God for the illumination of the human soul, and as a chart for the practical conduct of man, to be found by each individual searching for it.

My opinion of Jesus Christ is a deep-seated belief, and is contained in the Apostolic creed. I accept His divinity and and trust His Saviourship to the very end. He is to me "the Way, the Truth, and the Life."

Wm Preston Johnston

RICHARD C. JONES,

President of the University of Alabama.

I BELIEVE Jesus Christ to be the only begotten Son of God; that he descended from heaven, and took upon Himself the form of man, and died that fallen man might be saved; that He sits now on the right hand of God interceding for us, and that it is only through His merits and faith in Him crucified and risen from the dead that we can have a reasonable hope of salvation.

I believe the Holy Bible to be the inspired Word of God, and that while parts of it can not be understood by finite man, that if we follow its teachings as we understand them and are faithful unto the end we shall be saved, and then that we will no longer "see through a glass darkly," but that all things shall be revealed unto us. I believe "the Bible is the only chart by which to navigate the sea of Life and reach the coast of Bliss securely."

Richard C. Jones

BEN JONSON,

English Dramatist and Poet-Laureate. (1574-1637.)



TO THE HOLY TRINITY.

ETERNAL Father, God, who didst create
 This all of nothing, gav'st it form and fate,
 And breath'st into it life and light, with state
 To worship Thee!

Eternal God the Son, who not deniedst
 To take our nature, becam'st man, and diest,
 To pay our debts, upon the cross, and cried'st
 All's done in Me!

Eternal Spirit, God, from both proceeding,
 Father and Son; the Comforter, inbreeding
 Pure thoughts in man, with fiery zeal them feeding
 For acts of grace!

Increase those acts, O glorious Trinity
 Of persons, still one God in Unity,
 Till I attain the longed-for mystery
 Of seeing your face.

Beholding one in three, and three in one,
A Trinity, to shine in Unity:
The gladdest light dark man can think upon—

Oh, grant it me!

Father and Son and Holy Ghost, you three,
All coeternal in your majesty,
Distinct in persons, yet in unity
One God, to see.

My Maker, Saviour, and my Sanctifier,
To hear, to meditate, sweeten my desire,
With grace, with love, with cherishing entire!

Oh, then, how blest

Among Thy saints elected to abide,
And with Thy angels, placed side by side!
But in Thy presence, truly glorified,
Shall I there rest.

SIR WILLIAM JONES,

English Orientalist and Linguist. (1746-1794.)

I CAN NOT help believing the *divinity of the Messiah* from the indisputable antiquity and manifest completion of many prophecies (especially those of Isaiah) as the only Person recorded in history to whom they are applicable.—Page 408, *Volume VI*, "*British Plutarch*."

I have carefully and regularly perused the Holy Scriptures, and am of the opinion that that Volume, independently of its Divine origin, contains more sublimity, pure morality, more important history, both of poetry and eloquence, than could be collected within the same compass from all other books that were ever composed in any age or in any idiom. The two parts of which the Scriptures consist are connected by a chain of composition which bear no resemblance in form or style to any that can be produced from the stores of Grecian, Indian, Persian, or even Arabian learning.* The antiquity of these compositions no man doubts;

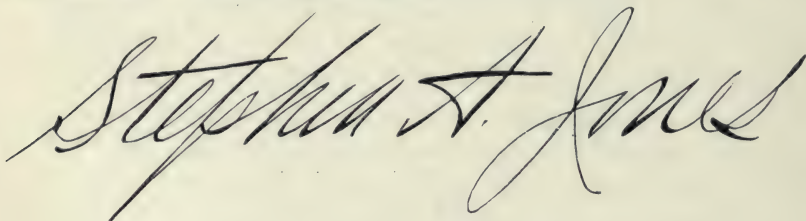
*Sir William Jones was the master of thirteen languages, and was familiar with twenty-eight others.

and the unrestrained application of them to events long subsequent to their publication is a solid ground of belief that they were genuine compositions, and consequently inspired. *Lord Teignmouth's Life of Sir William Jones.*

STEPHEN A. JONES,

President of Nevada State University.

I AM a firm believer in the divinity of Christianity's Christ, and in the inspiration of Christianity's Bible. I believe that scarcely any one can read the Book without being benefited thereby. A student of five languages, and fairly conversant with their literatures, I know of nothing that equals certain chapters in lofty sentiment, high ideals, beautiful imagery, and word-painting. I have derived the greatest pleasure and profit from Isaiah xxxv.; Habakkuk iii.; Psalms i., viii., xii., xix., xxiii., xlvii., and ciii.; Christ's Sermon on the Mount; John xvii.; James iii., and Revelation xxi and xxii.



DAVID STARR JORDAN,

President of The Leland Stanford, Jr., University.

THE Bible was written by outdoor men; if we would understand it, we must read it out of doors." They were shepherds and fishermen who wrote the Bible, men who night after night had been under the stars, and to whom the grass of the Judean hills had made the most


comfortable of pillows. Even kings and prophets were outdoor men in the days of Samuel and David. Outdoor men speak of out-of-door things, and each man who speaks with authority must speak of things which he knows.

Have we not, in fact, in the character of Christ a culmination of the potentialities of humanity? May we not find in Him who said, in the presence of His tormentors, "Father forgive them for they know not what they do," at least one extreme of the series by which man had risen above the brute? If Christ be the perfect man, He is perfect in this, that the potentialities of the race find its fulfillment in Him. Who was so wise, so loving, so self-devoted as He? Toward such a height we must be rising, else our development is but partial, degenerate, awry. Seen in contact with the perfect humanity, all else we know is but infantile. Our growth is finished, decay and death overtake us long before we begin to realize any appreciable nearness to the sublime ideal of the Christian faith. This fact we must recognize, whatever our creed or philosophy, that all progress toward the ideal manhood is in the direction of the Christly living. The law of progress, the law of growth: does not this law gain in force and impressiveness to us as we recognize it as the same law which works through all life? It has worked in the lowest forms which have held the human potentiality, and through the slowly diverging series up to man, who has in him the germ of the Christ, the Son of the living God.

David S. Jordan.

WILLIAM JOHNSTON,

Member of Parliament since 1885; Orange Leader.

ESIDE me lies a Bible, given me on my thirteenth birthday, by a loving mother. It was my "Boy's Own Book," and the Holy Spirit made its message of life plain to me and guided me into truth, according to Christ's precious promise. His blood cleansed me from all sin, and His robe of righteousness has covered me.

Wm. Johnston.

THEODORE SIMON JOUFFROY,

French Philosopher. (1796-1842.)

NOW this superiority of power is a new circumstance, which appears to give Christianity brighter and brighter promise of the conquest of the world.

The Christian system is making progress, and rapid progress, while others are decaying; the nations which compose it are every day becoming more united, and growing into a powerful aggregate, which nothing on earth is able to resist. It is impossible for the religion of Christ to be absorbed in either of the others; on the contrary, it is beginning to absorb them both, or, at least, to reduce the territory which they occupy; and there is every reason to believe that these conquests will soon go on with increasing rapidity.—*See his Essay on "The Present State of Humanity."*

FRANCISCUS JUNIUS,

English Philologist. (1539-1677.)

MY father, who was frequently reading the New Testament, and had long observed with grief the progress I made in infidelity, had put that Book in my way in his library with a view to attract my attention, if it might please God to bless his design, though without giving me the least intimation of it. Here, therefore, I unwittingly opened the New Testament thus providentially laid before me. At the very first view, as I was deeply engaged in other thoughts, that grand chapter of the Evangelist and Apostle presented itself to me, "In the beginning was the Word." I read a part of the chapter, and was so affected that I instantly became struck with the divinity of the argument, and the majesty and authority of the composition, as infinitely surpassing the highest flights of human eloquence. My body shuddered; my mind was in all amazement; and I was so agitated the whole day that I scarcely knew who I

was. "Thou didst remember me, O Lord my God, according to Thy boundless mercy, and didst bring back the lost sheep of Thy flock." From that day God wrought so mightily in me by the power of the Holy Spirit, that I began to have relish for all other studies and pursuits, and bent myself with greater ardor and attention to everything which had a relation to God.—Page 224, "*The Biblical Museum,*" on the Gospel of John.

IMMANUEL KANT,

German Metaphysician. (1724-1804.)

IN the life and the Divine doctrine of Christ which are recorded in the Gospel, example and precept conspire to call men to the regular discharge of every moral duty for its own sake, and to the universal practice of pure virtue. "He can't be wrong whose life is in the right." The Sermon on the Mount, in particular, comprises so pure a doctrine of religion, which Jesus obviously had the intention of introducing among the Jews, that we can not avoid considering it the Word of God. Beyond doubt, Christ is the Founder of the first true Church; that is, that Church which, purified from the folly of superstition and the meanness of fanaticism, exhibits the moral kingdom of God upon the earth as far as can be done for man.—"*An Inquiry into the Existence of God,*" by Immanuel Kant.

ALFRED E. FLETCHER, editor of *The Daily Chronicle*, London: Christ has not failed, and our religion is not played out if it is based on the New Testament. . . Not only was Olympus emptied of its gods at the birth of our Redeemer, but the old-world despotisms, based, as they were, on individualism, capitalism, and greed, had their powers shaken to their foundations.—*Review of Reviews*, October, 1894.

LESLIE E. KEELEY,

Reformer; Physician; Discoverer of "Gold Cure" for
Inebriety.



THE following texts from the Book of books express my belief better than I can in words of my own:

"All Scripture is given by inspiration." "Believe on the Lord Jesus Christ, and thou shalt be saved."

Leslie E. Keeley

THE RIGHT HONORABLE SIR JOHN
HENRY KENNAWAY,

President of the Church Missionary Society; Member of
the British Parliament.



EARNESTLY pray that the final result will be the winning of the world to Christ. . . . It is laid upon us to witness for the Divine Master, and to publish His Gospel everywhere. . . . The standard of the Cross must float over the dominions of the Queen; aye, and beyond it to the uttermost parts of the earth.—*See Addresses when President of the Church Missionary Society.*

WILLIAM DARRAH KELLEY,

Congressman (1860-1890)—"Father of the House."
(1814-1890).



MY long-time friend, I want to tell you that I am a dead man; yes, to tell you, but please do not repeat it to others. Oh, if my life can only be spared to the holidays, how thankful to my God will I be. I so much desire that the shadow of death may not be upon the households of my dear children and grandchildren to mar their Christmas festivities and to darken in my family the brightness of that festive time." He knew that the end

was coming, but he realized that there was One to whom he could look for ease and comfort in the passing hours of his trials on earth, and calling, time and again, upon the Lord Jesus Christ, his Divine Lord and Saviour, and repeating over and over again, by night and by day, the Lord's prayer, taught him by his Christian mother.—*In Memorial Address of Congressman O'Neill, published by the United States Congress, 1890.*

JAMES KENT,

Lawyer; Author of "Commentaries." (1763-1847.)

CHRISTIANITY in its enlarged sense, as a religion revealed and taught in the Bible, is part and parcel of the law of the land. . . . Nor are we bound by any expression of the Constitution, as some have strangely supposed, either not to punish at all, or to punish indiscriminately like attacks upon the religion of Mahomet and the Grand Lama; and for this plain reason, *that we are a Christian people, and the morality of the country is deeply engrafted upon Christianity*, and not upon the doctrines or worship of these impostors.—Page 290, "*Johnson's Reports*," in case of *People vs. Ruggles*.

LORD KENYON,


Chief Justice of England. (1732-1802.)

CHRISTIANITY from its earliest institution met with opposers. Its professors were called upon to publish their "apologies." How well they did that, and whether they had the advantage of their adversaries, mankind for 2,000 years has had an opportunity to judge. We have learned to day that the light of nature and the works of creation are sufficient, without any other revelation of the Divine will, yet Socrates, Tully, Plato, each of them in their turn, wanted other lights, and confessing that God was good,

they took it for granted the time would come when He would impart another revelation to mankind. . . . Christianity is a part of our law; to insult its Divine Author is a misdemeanor which is punishable.—*Volume IV, "The Lives of the Chief Justices of England," by Lord Campbell.*

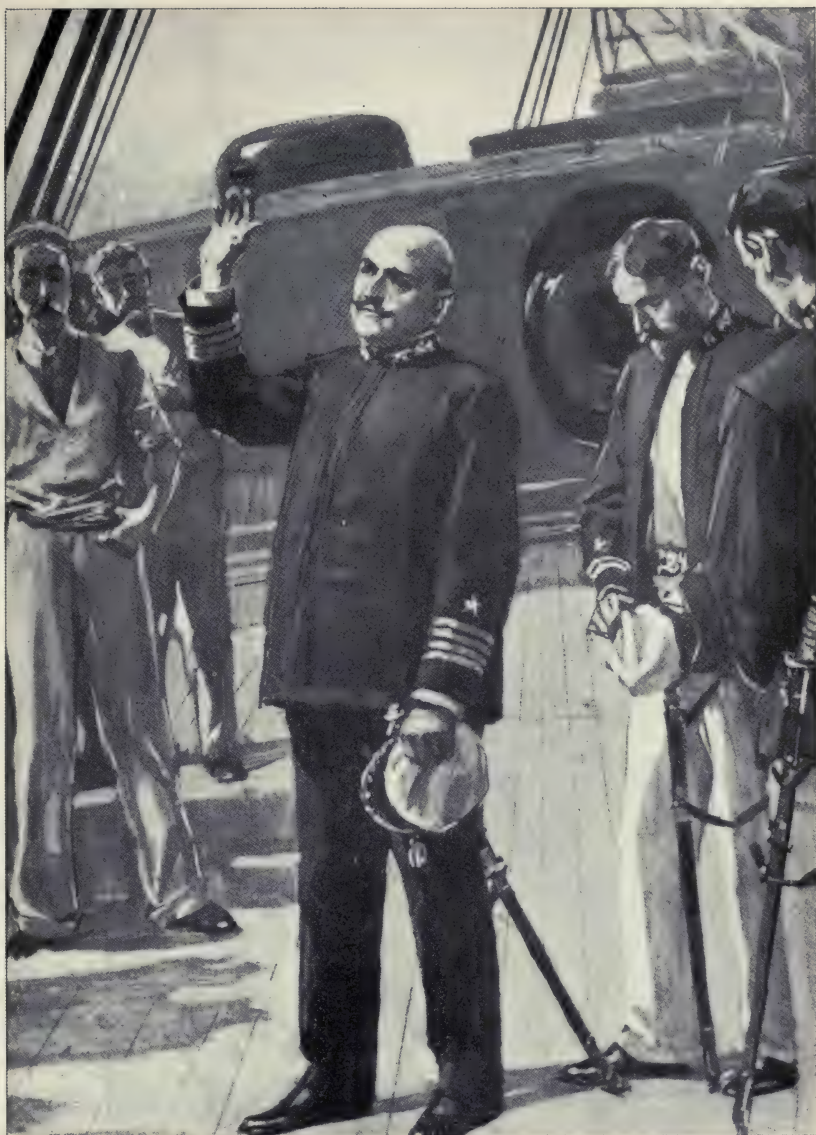
JOHANN KEPLER,

German Astronomer. (1571-1630.)

 THANK Thee, my Creator and Lord, that Thou hast given me this joy in Thy creation, this delight in the works of Thy hands; I have shown the excellency of Thy works unto man, so far as my finite mind was able to comprehend Thine infinity; if I have said aught of Thy glory, graciously forgive it.—*Conclusion of his Treatise, "Harmony of Worlds."*

O, Almighty God, I am thinking Thy thoughts after Thee! Nothing holds me! I will indulge in my sacred fury, I will triumph over mankind by the proud confession that I have stolen the golden vases to build up a tabernacle for my God, far away from the confines of Egypt. If you forgive me, I rejoice; if you be angry, I can bear it. The die is cast; the book is written, to be read either now or by posterity, I care not which. It may be well to wait a century for a reader, as God has waited six thousand years for an observer.—*Biography by Sir David Brewster.*

We astronomers say, with the common people, the planets stand still or go down; the sun rises or sets. How much less should we require than the Scriptures of Divine inspiration, setting aside the common mode of speech, should shape their words according to the model of the natural scientist, and, by employing a dark and inappropriate phraseology about things which surpass the comprehension of those whom it designs to instruct, perplex the people of God, and thus obstruct its own way towards the attainment of the far more exalted object at which it aims.—*Page 84, "Homage to the Book."*



CAPTAIN PHILIP GIVES THANKS ON BOARD THE "TEXAS" AFTER CERVERA'S DEFEAT.

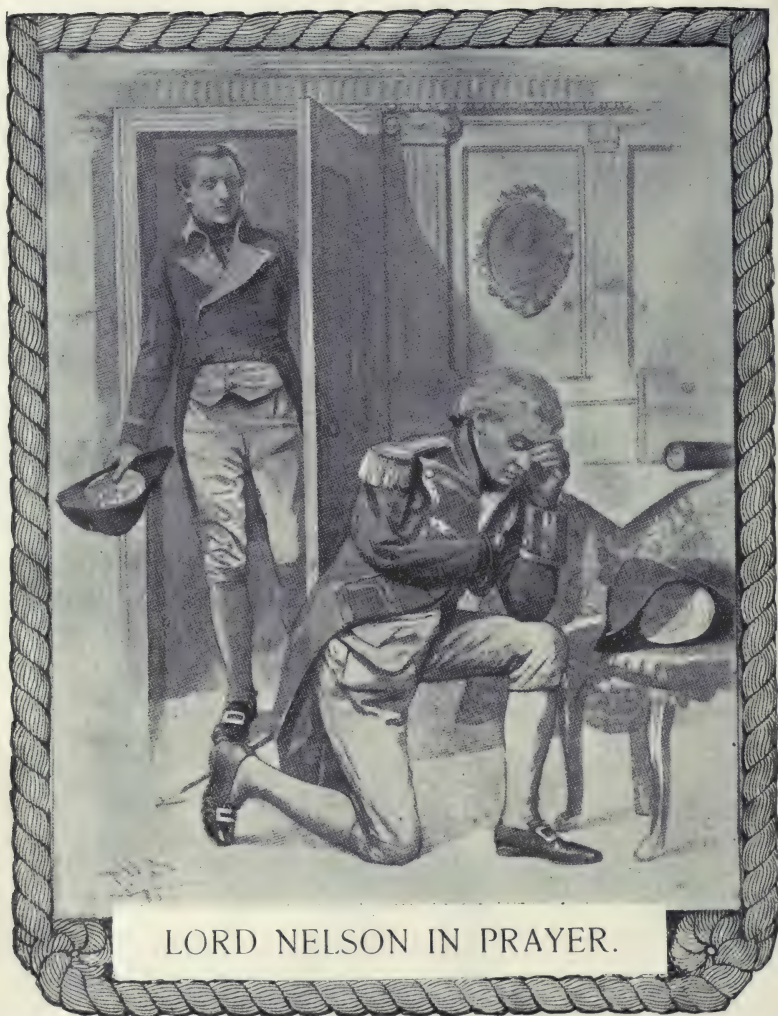
JOHN W. PHILIP,

Rear-Admiral.

I DO believe in God, and in His Son, our Lord and Saviour Jesus Christ; I do believe that all Scripture is given by Divine inspiration.

"Put any burden upon me, only sustain me.
Send me anywhere, only go with me.
Sever any tie but this tie which binds me
To Thy service and Thy heart."

John W. Philip



LORD NELSON IN PRAYER.

LIEUTENANT PASCOE discovered the Admiral on his knees before the naval battle of Trafalgar. This prayer, written in Lord Nelson's own hand, was found in his journal after the engagement: "May the great God whom I worship, grant to my country, and for the benefit of Europe in general, a glorious victory, and may no misconduct in any one tarnish it; and may humanity after victory be the predominant spirit of the British fleet! For myself individually, I commit my life to Him who died for me, and may His blessings light upon my endeavors for serving my country faithfully. To Him I resign myself, and the just cause which is entrusted me to defend. Amen! Amen! Amen!"

NOTE.—This prayer, offered by Sir Jacob Astley before the battle of Edgehill in 1642, is a model for brevity: "Thou knowest, O Lord, that I shall be very busy this day, and if I forget Thee, forget not Thou me!"

See prayer of Lord Roberts Field Marshal of Great Britain, page 379; concerning Washington at Valley Forge, page 487; Lincoln before the battle of Gettysburg, page 390; and Chief-Justice Taney before entering the Supreme Court, page 445.

THOMAS KELLY,

Publisher; Lord Mayor of London at the Accession of Queen Victoria.

(1772-1855.)

I HAVE now quite done with the world, and with everything it contains. I enjoy the companionship of the Holy Spirit, and my Redeemer is ever present with me. Sanctification and Redemption—what more can I desire?—*Page 16 of his Life, by James Macaulay, in Volume IV, "Short Biographies for the People."*

LOUIS KOSSUTH,

Hungarian Patriot. (1802-1894.)

I CONSIDER the Christian faith the true source of the liberty of mankind. The great principle which our Saviour taught was that of equality before God. He said His kingdom was not of this world; that it was not only a kingdom of salvation but of freedom. I am fully convinced of the truth that the first duty of our species is to bring about new reforms in Christianity, not in respect to its Divine Doctrines, but in respect to its great principle—to love our neighbor as ourselves.—*Page 270, "Life of Kossuth," by P. C. Headley.*

FRANCIS SCOTT KEY,

Lawyer; Poet; Author of "Star-Spangled Banner." (1780-1843.)

PRAISE FOR PARDONING GRACE.

WORD, with glowing heart I'd praise Thee
For the bliss Thy love bestows;
For the pardoning grace that saves me,
And the peace that from it flows.
Help, O God, my weak endeavor,
This dull soul to rapture raise;
Thou must light the flame, or never
Can my love be warmed to praise.

JOHN KIDD,


English Chemist, Educator, and Writer. (1775-1851.)

WITH respect to the truth of Revelation, the author would still wish to consider himself as addressing those only, who, with himself, believe that the objects which surround us in our present state of existence, and which are obviously intended to advance the powers and faculties of man, without advancing the powers and faculties of any other animal, are purposely destined to produce an ulterior and higher effect; the nature of which is to be learned from the doctrines of Revelation alone. He has thought it right to say thus much on the subject of religion, not merely for the purpose of recording his own sentiments, but that in addressing those only who believe in a revealed, as well as a natural, religion, if anywhere he should assume the truth of Revelation he may not with justice be accused of taking for granted of which the reader doubts.—*Preface to the Bridgewater Treatise.*

HERMAN H. KOHLSAAT,

Journalist; Publisher of the Chicago Times-Herald.

MY faith in Christ and the Bible, which I imbibed from my mother, whose whole life was an illustration of its power, has been strengthened and confirmed by a wide experience and observation of its benign influence upon the world. Christianity and its Book are the greatest of all factors for good. No other religion can show a record of benefaction to mankind at large, and none offers such solace in this life and promise for the next to every individual of the human race.



THE RIGHT HONORABLE LORD KINNAIRD,

Scottish Financier and Philanthropist

HAS not God given us a Book; has He not deigned to put into writing His thoughts? . . . I think the public will read anything which is well got up, intelligently put together, and, above all, which contains the Gospel of Jesus Christ. You will find in every book that it (the Tract Society) publishes, the simple Gospel, clearly and evangelically put, and in a way which can not but impress everyone with the feeling that he is being spoken to by one who knows what he is writing about; one who has been saved by the death and resurrection of Jesus Christ. Let us seek, therefore, by means of the printing press, to bring men and women to the knowledge of our Lord and Saviour Jesus Christ.

Kinnaird

DANIEL KIRKWOOD,

Professor of Astronomy in Indiana University.

I ACCEPT Christ as my Saviour and place all my salvation in Him. I accept the Scriptures as a revelation of what man is to believe concerning God, and what duty God requires of man.

Daniel Kirkwood

ELISHA KENT KANE,

Arctic Explorer. (1820-1857.)

I GO forth governed by sound and thorough moral principle, and sanctified by the influences of the Bible, which reveals and offers to us Jesus, the Christ of God, as in all things a Saviour. — Page 231, "*Turning Points in Successful Careers.*"

FRIEDRICH GOTTLIEB KLOPSTOCK,

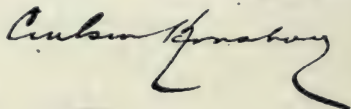
German Poet. (1724-1803.)

Then will my guide be to the holiest land
 My Mediator's hand.
 On high then living,
 I'll praise Him with thanksgiving.
 Hallelujah!

COULSON KERNAHAN,

British Author and Novelist.

BUTSIDE Christianity I see no answer to the riddle of life. Take that away, and confront me with the question, Why did a loving Father permit sin and suffering? and I am stricken dumb. But, looking to the Cross, I am confident and strong. For is not God Himself a suffering God, who sends us no sorrows Himself hath not undergone? And who that witnessed the sufferings of His Son—and were ever sufferings like His—could have foreseen that the cruel Cross should hereafter be the Finger-post to point the way to heaven.



CHARLES KNIGHT,

English Editor, Publisher, and Author. (1791-1873.)


BUT a vast European confederation, for obtaining the freedom of Christian worship in the land which our Redeemer and His Apostles had trodden, was an idea that seized upon the minds of men in all countries and of all classes with a force which those can not comprehend who measure the character of a past age by the principles and feelings of their own age.

He (Wickliffe) had accomplished a work which no ecclesiastical censure could set aside. He had translated the Scriptures into the English language. Whenever he and his disciples were assailed by the higher ecclesiastics, he had appealed to the Bible. His translation of the Bible was now multiplied by the incessant labor of transcribers. The texts

of the Bible were in every mouth as they were re-echoed in the sermons of preachers in churches and in open places. The poor treasured up the words of comfort for all earthly afflictions. The rich and the great meditated upon the inspired sentences which so clearly pointed out a more certain road to salvation than could be found through indulgences and pilgrimages.—*Pages 62 and 131, "Pictures from English History by the great Historical Artists," selected and edited by Coleman E. Bishop.*


PAUL LACROIX,

French Writer. (1806-1884.)

 THE religion of our Saviour was alone capable of resisting this barbarian invasion, and science and literature, together with the arts, disappeared from the face of the earth, taking refuge in the churches. It was thence they emerged when Christianity renovated pagan society.—*"Science and Literature in the Middle Ages."*

WILLIAM WILLIAMS KEEN,

Physician and Surgeon; President, American Medical Association.


 KNOW of no one who needs Divine help more in his everyday practice than the Physician. To ask for that guidance is a daily comfort, and to receive it a daily blessing. Without it the responsibility of life and death would be overwhelming. The inspired Book and the Divine Christ are our best reliance in life, and our only support in death.

William W. Keen

CHARLES LAMB,

English Essayist and Poet. (1775-1834.)

FROM "A VISION OF REPENTANCE."

 EVERE and saintly righteousness
Composed the clear white bridal dress;
JESUS, the Son of Heaven's high King,
Bought with His blood the marriage-ring.

THE EARL OF LATHOM.

THE Bible for the whole world! The words of our Master have been fulfilled. The number of languages unto which the Word, and portions of the Holy Scriptures have been translated, is about 370. What a magnificent work for the glory of God! Let us square our faith and life with the truth, as it is in Jesus Christ.—*On Taking the Chair, Annual Meeting of the Ormskirk Bible Society, November 25, 1902.*

RICHARD LE GALLIENNE,

British Essayist.

WE have been told that the world has tried the Gospel of Christ and found it wanting. To that the answer is simple: the world has never tried the Gospel of Christ: it has yet to begin.

The great Christian symbols are as exactly records of fact as any proven scientific proposition. The Dogma of the New Birth is no mere figure of mysticism, but a psychological fact daily illustrated in the lives of thousands. A man is a brute to-day, and to-morrow, without any apparent cause, he undergoes a mystical change; a new light is in his face, and he is in every way a new creature.—*Pages 65, 76, "The Religion of a Literary Man," by Richard Le Gallienne.*

MELVILLE D. LANDON,

Humorist, "Eli Perkins."

CHRIST is a necessity. The highest civilization of the learned Stoics was a failure. Seneca, Epictetus and Aurelius were the culmination of the highest morality and religion without the love of Christ. Religion was only Justice—"an eye for an eye and a tooth for a tooth" till Jesus Christ came with "do unto others." Stoical philosophy was only addressed to the intellect, while Christ brought peace and love and salvation to the heart through His atonement. Seneca was pure and Aristides was

just but they knew not love and Divine forgiveness. Christianity with its divine Book has brought these, and they are a necessity.

Hubert Landon
"El Perkins"

CHARLES LANMAN,

Author.

WHO, then, can for an instant doubt that he (Daniel Webster) is now in Heaven? As surely as there is an All-Merciful Saviour, he must be among the redeemed. . . . He was a believer in the great Atonement, and the distinct impression left upon my mind was, that if he were not a genuine Christian the promises of the Bible were all a fable; and God knows that I would rather die than, for a moment, even imagine such a state of things.—*From Chapter on Illness and Death, in "Private Life of Daniel Webster," by Charles Lanman, Private Secretary of Daniel Webster.*

DIONYSIUS LARDNER,

British Astronomer. (1793-1859.)

IN the year of Rome 753, while the world was enjoying peace under Augustus, and the "fullness of time" was come, it pleased the Almighty to send His Son, Jesus Christ, as the announcer of a religion more pure and holy than any yet given to man. His religion though persecuted, gradually spread over the Roman world. The Christian religion, as given to man by its divine Author, was perfect in truth and simplicity; but it was sent forth into the world in which error abounded, and the stream had hardly left the fountain when it became defiled with mundane impurities.—*Extract from his "Outlines of History."*

WALTER SAVAGE LANDOR,

English Author. (1775-1864.)

I AM heartily glad to witness your veneration for a Book which, to say nothing of its holiness or authority, contains more specimens of genius and taste than any other volume in existence.—“*Imaginary Conversations*,” by Landor.

It would grieve me to foresee the day when our churches should be demolished or desecrated; when the tones of the organ and the symphonies of Handel no longer swell and reverberate along the groined roof and dim windows. But let old superstitions crumble into dust; let Faith, Hope, and Charity be simple in attire; let few and solemn words be spoken before Him “to whom all hearts are open, all desires are known.” Principalities and powers belong to the service of the Crucified; but religion can never “be of good report” among those who usurp or covet them.—*Atlantic Monthly*, June, 1866.

GEORGE PARSONS LATHROP,

Author, Journalist, Poet.

THE CHRISTMAS FOREST.

(The region between Jerusalem and Bethlehem was formerly covered with a forest of pines, which has since entirely disappeared.)

THE angels sang; the shepherds came;
In the lone manger shone a flame
That burned with supernatural light.
The pine trees whispered through the night,
And though our Saviour's birth
Changed not their shadowy gloom to white,
They in a patient darkness still
Bowed, sighing, and obeyed His will.

SIR JAMES PAGET, First Baron; President College of Surgeons: I can not imagine anything before natural force except Supernatural Will. Time—or, if not time, Eternity—will prove that Science and Christian Theology are but two sides of truth.—*Hunterian Oration* of 1877.

SIR HENRY MONTGOMERY LAWRENCE,

Late Provisional Governor-General of India. (1806-1857.)

LORD, give me grace and strength to do Thy will, to begin the day and end it with prayer and searching of heart, with reading of Thy Word. Make me to understand it, to bring home to my soul the reality of Thy perfect Godhead and perfect humanity; above all, my entire need of a Saviour, of my utter inability to do aught in my own strength.—Page 61, "*Twelve Indian Statesmen*," by George Smith.

ABBOTT LAWRENCE.

Merchant and Diplomat. (1792-1855.)

THE Hon. Abbott Lawrence, at that time Minister of the United States at the Court of St. James, in the delivery of an eloquent address, declared that "England and America, the two greatest Protestant nations, banded together, might defy the world." Pausing for a moment, the speaker continued, "I must withdraw that word 'defy.' There is no occasion for defiance. Let us rather as Christian nations, united in our love for the Bible, go forth to bless and save the world."—*Monthly Reporter of the British and Foreign Bible Society*, June, 1886.

AMOS LAWRENCE.

Merchant and Philanthropist. (1786-1852.)

ATTENDED . . . Church this morning, and took part in the closing prayer, the giving thanks to our Father in heaven, through Jesus Christ, who lived to serve us, and died to save us.

What should we do if the Bible were not the foundation of

our system of self-government? and what will become of us when we willfully and wickedly neglect it? We have more than common reason to pray in the depths of our sins, God be merciful to us sinners. The efforts made to lessen respect for it, and confidence in it, will bring to its rescue multitudes who would not have learned otherwise how much they owe it. . . . The Bible is our great charter, and does more than all others written or unwritten.—*Biography of Ámos Lawrence, by William R. Lawrence.*

LORD JOHN MAIR LAWRENCE,

Viceroy of India. (1811-1879.)

IT seems to me that year after year, and cycle after cycle, the influence of these missionaries must increase, and that in God's good will large masses of the people, having lost all faith in their own, and feeling the want of a religion which is pure, true, and holy, will be converted, and will confess the religion of Christ, and, having professed it, live in accordance with its Divine precepts.—*See Sketch of his Life by E. Paxton Hood, Volume II, "Short Biographies for the People."*

SIR AUSTIN HENRY LAYARD,

English Orientalist, Archæologist, and Diplomat.

(1817-1894.)

ARCHÆOLOGY, if pursued in a liberal spirit, becomes of the utmost importance as illustrating the history of mankind. I confess that, sanguine as I was to the results of my researches among the ruins of the Tigris and the Euphrates, I could not, indeed, probably could any human being, have anticipated the results which they produced. I do not say this in self-praise. I consider myself but an humble agent, whose good fortune it has been to labor successfully about those results. I could

not doubt that every spadeful of earth which was removed from those vast remains would tend to confirm the truth of Prophecy and to illustrate the meaning of Scripture. But who could have believed that record themselves should have been found which, as to the minuteness of their detail, and the wonderful accuracy of their statements, should confirm almost word for word the very text of Scripture? And remember, that these were no fabrications of a later date in monuments centuries after the deeds which they professed to relate had taken place, but records engraved by those who had actually taken part in them.—*From his Speech on the occasion of the presentation to Doctor Layard the freedom of the city of London, February 9, 1854.*

WILLIAM EDWARD HARTPOLE LECKY,

British Historian and Author.

IT was reserved for Christianity to present to the world an ideal Character, which, through all the changes of the eighteen centuries, has inspired the hearts of men with impassioned love, and has shown itself capable of acting on all ages, nations, temperaments, and conditions; has not only been the highest pattern of virtue, but the highest incentive to its practice, and has exerted so deep an influence that it may be truly said that the simple record of three short years of active life has done more to regenerate and soften mankind than all the disquisitions of philosophers and all the exhortations of moralists. This has, indeed, been the well-spring of whatever is best and purest in the Christian life. Amid all the sins and failings; amid all the priestcraft and fanaticism that have defaced the Church, it has preserved in the character of its Founder an enduring principle of regeneration. . . . The power of the love of Christ has been displayed alike in the most heroic pages of Christian martyrdom, in the most pathetic pages of Christian resignation, and in the tenderest pages of Christian

charity. It was shown by the martyrs who sank beneath the fangs of wild beasts, extending to the last moments their arms in the form of the cross they loved; who ordered their chains buried as the insignia of their warfare; who looked with joy upon their ghastly wounds because they have been received for Christ; who welcomed death as the bridegroom welcomes the bride, because it would bring them nearer Him. —“*History of Morality*,” Volume II, page 88.

JOSEPH LE CONTE,

Geologist and Author; Professor of Geology and Natural History in the University of California.

THE Christ is the ideal man, and, therefore—mark the necessary implication—and, therefore, the Divine man. We are all men (as contradistinguished from brutes)—we are *all*, I say, *sons of God*; the Christ is the well-beloved Son. We are *all* in the image of God; He is the express and *perfect image*. We are all partakers in various degrees of the Divine nature; in Him the Divine nature is completely realized.



BENSON JOHN LOSSING,

Historian, Author and Engraver. (1813–1891.)

EARTH hath its angels bright and lovely. Their hope is a golden chain of promises from the throne of the infinite one; their example is a preacher of righteousness co-working with the great Redeemer.

Paine fell low in the social scale, not only because of his beastly and intemperate habits, but because of his blasphemous tirade against Christianity. His Age of Reason was a coarse and vindictive assault on revealed religion, exhibiting neither sound logic nor honest argument.—Pages 332, 329, “*Eminent Americans*,” by Benson J. Lossing.

ROBERT EDWARD LEE, * †

Confederate General-in-Chief; President of Washington and Lee
University. (1807-1870.)

I SINCERELY thank you for your interest. I can only say that I am a poor sinner, trusting in the merits of Christ alone, and that I need all the prayers you can offer for me.

Soldiers! Let us humble ourselves before the Lord our God, asking, through Jesus Christ, the forgiveness of our sins, beseeching the aid of the God of our forefathers for the defense of our homes and our liberties.

I would suggest some plan, in addition to the abundant distribution of the Holy Scriptures, to cause the mass of people to meditate on their Divine truths, and in the language of Wilberforce, "to read the Bible, read the Bible," so as to become acquainted with the promises and realities of our religion.—Pages 416, 425, 431, "*Personal Reminiscences of Robert E. Lee*," by John W. Jones.

RICHARD HENRY LEE,

Orator, Statesman, and Patriot. (1732-1794.)

A COMMITTEE of three consisting of Richard Henry Lee, Samuel Adams, and General Daniel Roberdeau, reported in the Congress of the Revolution, November 1, 1777, this resolution, recommending the setting apart of "Thursday, the 18th of December next, for solemn thanksgiving and praise, that with one heart and one voice the good people may express the grateful feelings

* After his death a well-worn Bible was found in his chamber, in which was written "R. E. Lee, Lieut. Colonel, U. S. Army.

† I should be disappointed, sir, and shall fail in the leading object which brought me here, unless these young men become Christians. Our great want is a revival which shall bring these youth to Christ.—*Declared while President of Washington and Lee University. "Life of General Lee," by John Esten Cooke.*

of their hearts, and consecrate themselves to the service of their Divine Benefactor; and that, together with their sincere acknowledgments and offerings, they may join the penitent confession of their manifold sins, whereby they had forfeited every favor, and their humble and earnest supplication that it may please God, through the merits of Jesus Christ, mercifully to forgive and blot them out of remembrance."—*Journal of Congress, Volume III, pages 467 and 468.*

GOTTFRIED WILLIAM LEIBNITZ,

German Philosopher and Mathematician. (1646-1716.)



THE true and essential union which unites us to the body of Christ consists in love.

I hold to the Augsburg Confession, which supposes a real presence of the body of Christ and beholds in the sacrament something mysterious.

I often think that Ezekiel had studied the art of architecture, or was court engineer, because he saw in his vision such magnificent edifices. But a prophet in the country like Amos, beholds only landscapes or rural pictures, while the statesman Daniel gives rules in his visions to the monarchs of the world. This woman whom your Highness has seen, may not be compared with prophets like these; however, she sees Jesus Christ before her eyes. The burning love which, fanned by the hearing of sermons, and by private reading, she bears to our Saviour, has at length obtained for her the gracious gift of beholding His image or appearance. For why should I not call it a gift of grace. It does her good, it renders her happy, it makes her the subject of most beautiful sentiments.—*Pages 163 and 166, "Life of Godfried William Leibnitz, on the Basis of the German Work by Dr. G. E. Gurhauer," by John Mackey.*

Last words of Beethoven, who was deaf: "I shall hear in Heaven."

FRANCOIS LENORMANT.

French Archæologist. (1835-1883.)

PROFOUNDLY convinced of the truth of all that my religion teaches, I respect the Holy Scriptures. I bow to their authority, and I believe in the Divine inspiration which dictated them. But many things which do not belong to them are attributed by commentators to the Scriptures, and chronology is one of them. . . . One of the most learned men of the present century, and at the same time a sincere Christian, Baron de Sacy, used to say: "People perplex their minds about Biblical chronology and the discrepancy between it and the discoveries of modern science. They are greatly in error, for there is no Biblical chronology." For chronology can only exist when the necessary elements occur; when we are in possession of records which control the accuracy of figures transmitted by the chroniclers, and, above all, when we know the measure of time in use among the people whose annals we seek to reconstruct. It is no use, therefore, to seek in Scripture that which they can not contain—a fixed and certain chronology. —"*L'Egypte*, '61."

GOTTHOLD EPHRAIM LESSING.

German Author. (1729-1781.)

THIS much, at least, is a matter of experience: that the books of the New Testament, in which these doctrines after some time found a repository, have furnished, and still furnish, the second better elementary Book for the human race. For seventeen hundred years they occupied the human mind more than all other books. No other Book could possibly have become so generally known among different nations.

And so Christ was the first reliable Teacher of the immor-

talities of the soul; reliable, on account of the prophecies which were fulfilled in Him; on account of the miracles which He performed; reliable, on account of His own resurrection from the dead, with which He sealed His own doctrines. The first reliable Teacher: For to suppose, to wish, to believe, is one thing; to conform one's inward and outward life is another thing. And this, at least, was first taught by Christ. . . . It was reserved for Him alone to enforce purity of heart in reference to another life.—*Pages 54, 51, and 49, "The Education of the Race," by G. E. Lessing.*

JOSHUA LEVERING,

Financier and Manufacturer.

JESUS CHRIST, by reason of His exalted character and blameless life, is and ever will remain the central figure in human history. His life, if nothing else, justifies humanity in recognizing His divine nature, and warrants the acceptance of Him as the Saviour of the world.

But in addition thereto we have the Bible testifying to the same great truth. Christ is thus the fulfillment of the Scripture, and the Scriptures themselves are proven to be the inspired Word of God by the life and death of Christ. Jesus Christ and the Book are, therefore, one and inseparable, and must stand or fall together.

Joshua Levering

Come, all the faithful bless;

Let all who Christ confess

His praise employ.

Give virtue's rich reward;

Victorious death accord,

And with our glorious Lord,

Eternal joy.

Robert II., King of France.



NINETEENTH CENTURY MILITARY LEADERS.

NAPOLEON BONAPARTE,
Page 38.

DUKE OF WELLINGTON,
Page 524.

ULYSSES S. GRANT,
Page 195.

ROBERT E. LEE,
Page 279.

LORD WOLSELEY,
Page 517.

PRINCE BISMARCK.
Page 32.

COUNT VON MOLTKE,
Page 321.



RUDYARD KIPLING,

British Novelist.

RECESSIONAL.

JUBILEE HYMN ON QUEEN VICTORIA'S REIGN.

BE careful lest thou forget the Lord thy God . . . and say in thine heart, my power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God; for it is He that giveth thee power to get wealth, that He may establish His covenant which He swear unto thy fathers, as it is this day.—*Deuteronomy* 8: 11, 17, 18.

God of our fathers, known of old—
Lord of our far-flung battle-line—
Beneath whose awful hand we hold
Dominion over palm and pine—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

The tumult and the shouting dies;
The captains and the kings depart;
Still stands thine ancient Sacrifice,
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

Far called, our navies melt away—
On dune and headland sinks the fire—
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the Nations, spare us yet,
Lest we forget—lest we forget!

If, drunk with sight of power, we loose
Wild tongues that have not Thee in awe—
Such boasting as the Gentiles use,
Or lesser breeds without the Law—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

For heathen heart that puts her trust
In reeking tube and iron shard—
All valiant dust that builds on dust
And guarding calls not Thee to guard—
For frantic boast and foolish word,
Thy mercy on thy people, Lord! AMEN.

TAYLER LEWIS,

Author, and Professor of Greek in Union College

(1849-1877). (1802-1877.)

ANOTHER striking trait of the Mosaic cosmogony is its unbroken wholeness of unity. . . . "In the beginning God made the heavens and the earth, and the earth was waste and void, and darkness was upon the face of the deep. And the Spirit of God brooded over the waters. And God said, let there be light, and there was light. And God saw that it was good, and God divided the light from the darkness. And thus there was an evening and a morning—one day." What is there like it, or to be at all compared with it, in any mythology on earth? There it stands, high above them all, and remote over them all, in its air of great antiquity, in its unaccountableness, in its serene truthfulness, in its unapproachable sublimity, in that impress of Divine majesty and ineffable holiness which even the unbelieving neologist has been compelled to acknowledge, and by which every devout reader feels that the first page of Genesis is forever distinguished from any mere human production.—"*The Six Days of Creation*," by Tayler Lewis.

FRANCIS LIEBER.

Publicist; Professor of Political Science in Columbia College Law School

(1860-1872). (1800-1872.)

THESE earlier notions were preserved pure, and gradually enlarged during the Mosaic period by successive revelations to chosen individuals, with whom the Bible makes us acquainted under the name of Prophets, from Moses to Malachi. God finally completed His revelations through Christ.—Page 2, "*Encyclopædia Americana*," Volume XI, edited by Francis Lieber.

Christianity, considered purely as a branch of knowledge, constitutes an indispensable element of liberal education, because Christianity, taken solely as a historical fact, is in-

comparably the mightiest of all facts in the annals of human society. It has so tinctured and penetrated all systems of knowledge, both civil and exclusively social, the laws, languages, and literature of the civilized world; their ethics, rights, tastes, and wants, that without a historical and philosophical acquaintance with Christianity it is impossible to understand any of them. There is not the historian in existence, whatever view of religion itself he may take, who denies that Christianity is the foundation of the whole of modern history, that is, the history since the downfall of the Western Empires. . . . The Christian religion is interwoven with the institutions which surround us and in which we have our social being. The Christian religion has found its way into a thousand laws, and has generated a thousand others.—*Pages 525, 526, 529, Volume II, of "Contribution to Political Science," by Francis Lieber.*

CARL LINNEAUS,

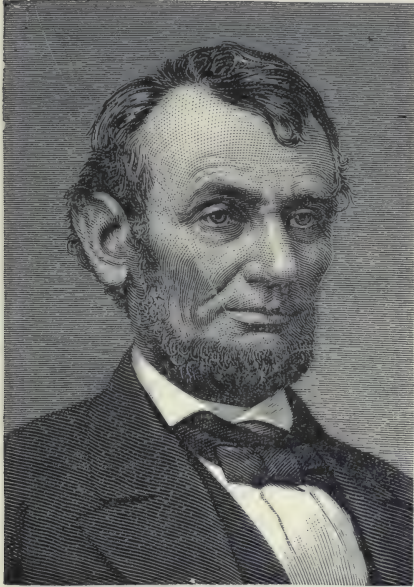
Swedish Botanist. (1707-1778.)

IN all his writings there appeared a deep feeling of reverence and gratitude towards the Supreme Being; and in the history of his life we find nothing which could lead us to suppose that such feelings were assumed for the occasion. Over the door of his room were inscribed: "*Innocui vivite, Numen adest*—Live in innocence, for God is present." His more important works he commences and ends with some passage of Scripture, expressive of the power, the glory, the beneficence of God, the Creator, the Preserver of all things.—"*Lives of Eminent Zoologists,*" by *W. Macgillivray.*

LORD LAMINGTON, Governor of Queensland: Send the Word of God to isolated places! Enlarge and advance its operation for wider distribution! This is the very groundwork of our Christian faith.—"*The Bible Society Reporter,*" November, 1896.

ABRAHAM LINCOLN, ★

Sixteenth President of the United States. (1809-1865.)



IT is said in one of the admonitions of our Lord, "As your Father in Heaven is perfect, be ye also perfect." The Saviour, I suppose, did not expect that any human being could be perfect as the Father in Heaven; but He said, "As your Father in Heaven is perfect, be ye also perfect." He set that up as a standard, and He who did most toward reaching that standard attained the highest degree of moral perfection.

—*From a speech in Chicago, July 10, 1858. See "The Lincoln Memorial Album of Immortelles," collected and edited by Osborn H. Oldroyd.*

In regard to this great Book, I have only to say that it is the best gift God ever gave to man. All the good from the Saviour of the world is communicated through this Book. But for this Book we could not know right from wrong. All those things desirable for man are contained in it.—*In Acknowledgment of an elegant Bible, presented by a Committee of Colored People from Baltimore. See Washington Chronicle, September 5, 1864, giving a full report of the Address.*

*Throughout the whole period of the war he (Mr. Lincoln) constantly directed the attention of the nation to dependence on God. It may, indeed, be doubted whether he omitted this in a single state paper.—*Page 549, Volume I, "Twenty Years of Congress," by James G. Blaine.*


I have read upon my knees the story of Gethsemane, where the Son of God prayed in vain that the cup of bitterness might pass from Him. I am in the garden of Gethsemane now, and my cup of bitterness is full and overflowing.—*In Conversation with Judge Gillespie at Springfield, Illinois; see "The Latter Life of Lincoln," by Ida M. Tarbell, McClure's Magazine, December, 1898.*

I know there is a God, and that He hates injustice and slavery. I see the storm coming. If He has a place and work for me, and I think He has, I believe I am ready. I know that I am right, for liberty is right, for Christ teaches it, and Christ is God. I have said that a house divided against itself can not stand; Christ and reason say the same.—*In Conversation with Newton Bateman, Superintendent of Public Instruction of Illinois, at the time of Mr. Lincoln's first Nomination. Page 193, "The Inner Life of Abraham Lincoln," by F. B. Carpenter.*

The character of the Bible is easily established, at least to my satisfaction. We have to believe many things which we do not comprehend. The Bible is the only history that claims to be God's Book—to comprise His laws, His history. It contains an immense amount of evidence as to its authenticity. . . . Now let us treat the Bible fairly. If we had a witness on the stand whose general story was true, we would believe him even when he asserted the facts of which we have no other evidence. We ought to treat the Bible with equal fairness. I decided long ago that it was less difficult to believe that the Bible was what it claimed to be than to disbelieve it.—*Pages 450, 451, "Recollections of President Lincoln, and his Administration," by L. E. Chittenden, his Register of the Treasury.*

FRANZ LISZT,


Hungarian Pianist and Composer. (1811-1886.)

N spite of all my errors and entanglements for which I felt the deepest contrition, the Divine Light of the Cross was not withdrawn from me.

Come back to the faith; it gives such happiness; it is the only, the true, the eternal. However bitterly you may scorn the feeling, I can not help recognizing in it the way of salvation. I can not help yearning for it, and choosing it. —*To a friend.*—*See Chapter on Franz Liszt, "A Score of Famous Composers," by Nathan Haskell Dole.*


DAVID LIVINGSTONE,

Scottish Physician and Explorer in Africa. (1813-1873.)

 GREAT pains had been taken by my parents to instil the doctrines of Christianity into my mind, and I had no difficulty in understanding the theory of free salvation by the atonement of our Savior; but it was only about this time that I really began to feel the necessity and value of a personal application of the provisions of the atonement to my own case. The change was like that of "colorblindness." The perfect fullness with which the pardon of all our guilt is offered in God's Book drew forth feelings of affectionate love to Him who bought us with His blood, and a sense of deep obligation to Him for His mercy has influenced, in some small measure, my conduct ever since. This book will speak, not so much of what has been done, as of what remains to be performed before the Gospel can be said to be preached to all nations. In the glow of love which Christianity inspires I soon resolved to devote my life to the alleviation of human misery.—*Page 4, "Missionary Travels and Researches in South Africa," by David Livingstone.*

WILLIAM LIVINGSTON.

Lawyer; First Governor of New Jersey. (1776-1790.)
(1723-1790.)

 IF the history (New Testament) be not true, then all the whole laws of nature were changed; all the motives and incentives to human actions that ever had obtained in this world have been entirely inverted; the wicked-

est men in the world have taken the greatest pains and endured the greatest hardship and misery to invent, practice, and propagate the most holy religion that ever was.—*See Livingston's Familiar Letters to a Gentleman, upon a variety of seasonable and important Subjects in Religion.*

I believe the Scriptures of the Old and New Testaments, without any foreign comments or human explanations. . . . I believe that he who feareth God and worketh righteousness will be accepted of Him. . . . I believe that the virulence of some . . . proceeds not from their affection to Christianity, which is founded on too firm a basis to be shaken by the freest inquiry, and the Divine authority of which I sincerely believe without receiving a farthing for saying so.—*No. 46, "The Independent Reflector," as reprinted by Theodore Sedgwick, Jr., in "Life and Letters of William Livingston."*

JOHN WIMBURN LAURIE,

British Lieutenant-General; Member of Parliament; Past Grand Master Freemasons of Nova Scotia.

DUTY, engraved into the very nature of the British people, is the direct outcome of the teaching of the inspired Bible, and the example of our Divine Saviour, though in many cases those thus influenced may not be aware of it.

Wimburn Laurie

JAMES LOGAN,

Private Secretary of William Penn, and Chief-Justice of the Supreme Court of Pennsylvania. (1674-1751)

REMEMBER thou art by profession a Christian; that is, one who art called after the immaculate Lamb of God, who, by offering Himself a sacrifice for thee, atoned for thy sins. . . . Rouse with the more simple servants of nature, and borrowing one hour from the sleep of sluggards, spend it in thy chamber in dressing

thy soul with prayer and meditation, reading the Scriptures.

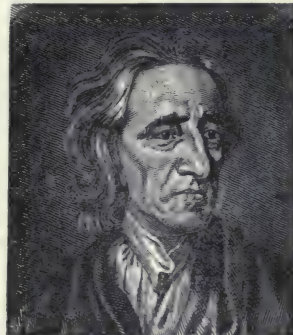
. . . Remember that the same enemy that caused thy first parents to forfeit their blessed condition, notwithstanding the gate is now open for restoration, is perpetually using his whole endeavors to prevent thee from attaining this, and frustrate to thee the passion of thy Redeemer.—“*Memoirs of James Logan,*” by *Wilson Armstead*.

JOHN LOCKE,

English Philosopher. (1632-1704.)

HE that shall collect all the moral rules of the philosophers and compare them

with those contained in the New Testament will find them to come short of the morality delivered by our Saviour and taught by His disciples: a college made up of ignorant but inspired fishermen. . . . Such a law of morality Jesus Christ has given in the New




Testament, but by the latter of these ways, by revelation, we have from Him a full and sufficient rule for our direction, and conformable to that of reason. But the worth and obligation of its precepts have their force, and are past doubt to us, by the evidence of His mission. He was sent by God: His miracles show it; and the authority of God in His precepts can not be questioned. His morality has a sure standard, that revelation vouches, and reason can not gainsay nor question; but both together witness to come from God, the great Lawgiver. And such a one as this, out of the New Testament, I think, they would never find, nor can anyone say is anywhere else to be found. . . . To one who is persuaded that Jesus Christ was sent by God to be a King and a Saviour to those who believe in Him, all His commands

become principles; there needs no other proof for the truth of what He says, but that He said it; and then there needs no more but to read the inspired books to be instructed.—
From "The Reasonableness of Christianity," by John Locke.


JOHN ALEXANDER LOGAN,*

Major-General; United States Senator. (1826-1886.)

UT the beautiful ceremonies of love and remembrance, now so universally performed with flowers, came to the fullest expansion through the growth of the Christian religion. Branches of palms were thrown in the path of our Saviour as He entered Jerusalem. The crucified Christ received a crown of thorns from His executioners, but flowers strewn by unseen hands exhaled their fragrance around the cave where His body was laid.—*From his Oration at Riverside Park, New York, Decoration Day, 1886.*

JOHN DAVIS LONG.

Secretary of the Navy under President McKirley.


HAT has Jesus Christ done for humanity?" I should say that He has done more than any other religious teacher. The seed he sowed fell, indeed, into good ground, and His system has been adopted by the most enterprising and progressive nations of the world. But the vast growth of what we call Christian civilization is indebted, not alone to the soil from

* Bluff, sturdy, honest Logan was a Christian in faith and practice. Here is his Bible, which he read with daily care. Sincere and humble, he accepted Christ as his personal Saviour. When given the Lord's Supper, too humble in spirit to kneel on the cushion around the altar, he knelt on the carpet, and with his precious wife received the tokens of a Saviour's love.—*From "Memorial Addresses on the Life and Character of John A. Logan," delivered in the Senate and House of Representatives, February 9 and 16, 1887.*

which it sprang, but also to Him who planted it. His life, His example, and His teachings not only are still the very idea of personal and social excellence, character, and development, but no forecast of the future outgrowth of the human soul suggests anything farther reaching or better. He has set the highest example of a life of moral, intellectual, and physical energy, exquisite and broad in its sympathies, complete in its usefulness and self-sacrifice, and ranging in its beneficence from the loftiest heights of moral and religious philosophy to the tenderest chords that tremble in the bruised heart of a little child. And He has transmitted a body of moral and religious teaching which at once meets the aspiration and hunger of the soul, and stimulates every nerve of endeavor forward and upward; at once puts humanity into the relation of worshipful, and, at the same time, intelligent and affectionate consecration to God, its Father, and into sympathy and helpful cooperation with its fellow men. Hence the Christian Church; hence the teeming civilization of charity and progress. To attempt to describe either would be to write volumes, and yet fail to exhaust the theme. So would it be to attempt to describe what Christ has done for humanity.—*Christian Register, Boston, December 22, 1887.*

JAMES LONGSTREET,

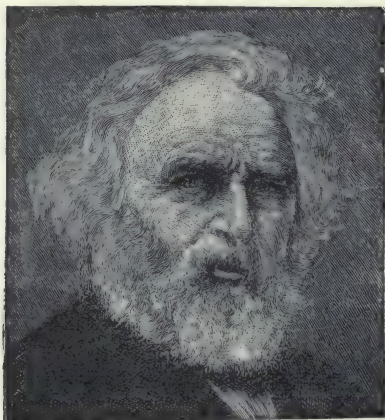
Confederate Major General and Diplomat.

EPLYING to your request, I am pleased to say: I believe in God, the Father, and in His only begotten Son, Jesus Christ, our Lord. It is my custom to read one or more chapters of my Bible daily for comfort, guidance, and instruction. Knowing myself a sinner, I am greatly relieved by the happy assurance that for such our Saviour died, and that under lowly penitence He will surely forgive, and make our acceptance certain through His holy pleasure.

James Longstreet.

HENRY WADSWORTH LONGFELLOW,

Poet; Twenty Years Professor of Belles-Lettres in Harvard College.
(1807-1882.)



HIS BROTHER'S ORDINATION HYMN.

Christ to the young man said :
" Yet one thing more :
If thou wouldst perfect be,
Sell all thou hast, and give it to the poor,
And come and follow me ! "

Within this temple Christ again, unseen,
Those sacred words hath said,
And His invisible hands to-day have been
Laid upon a young man's head.

And evermore beside him on his way
The unseen Christ shall move,
That he may lean upon His arm and say,
" Dost Thou, dear Lord, approve ? "

Beside him at the marriage feast shall be
To make the scene more fair :
Beside him in the dark Gethsemane
Of pain and midnight prayer.

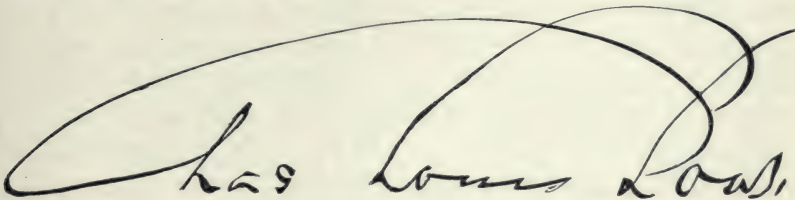
O holy trust ! O endless sense of rest !
Like the beloved John
To lay his head upon our Saviour's breast,
And thus to journey on.

CHARLES LOUIS LOOS,

President of Kentucky University.

THE BIBLE, embracing the Old Testament and the New, is to me "the Holy Scriptures," "the Oracles of God," divinely inspired; the only law of faith, conduct, and life, "able to make men wise unto salvation through faith in Christ Jesus."

Jesus, the Christ, has always been to me, in my deepest convictions and affections, the Son of God—"God manifest in the flesh," the brightest "effulgence of the Father's glory, and the perfect expression of His essential being." His Deity (I prefer this term to the less definite word divinity), eternal, is clearly taught, beyond all reasonable controversy, in the New Testament. He is the Lamb of God, who, by His atoning sacrifice on the cross, "takes away the sin of the world." He is, as is said of Jehovah in the Old Testament, "the First and the Last, the King of kings, and Lord of Lords," "the Hope of Glory."



LOUIS IX.,

King of France. (1215-1270.)

MY DEAR DAUGHTER: I conjure you to love our Lord with all your might; for this is the foundation of all goodness. No one is so worthy to be loved. Well may we say: "Lord, Thou art our God, and our goods are nothing to Thee." It was the Lord who sent His Son upon the earth, and delivered Him over to death for our Salvation. If you love Him, my daughter, the advantage will

be yours; and be assured that you can never love and serve Him too much. He has well deserved that you love Him; for He first loved us. I wish you would comprehend what the Son of God had done for our redemption. Bestow all your care to avoid everything that may displease Him.—
Page 49, "Power of Religion," by Lindley Murray.

SETH LOW,

Late President, Columbia College; Mayor of New York.

WHAT can Christians do better in such a time as this than to bear their unshaken testimony to their belief that there is no other Name under heaven whereby men must be saved but the name of Jesus Christ? The only Name whereby man as an individual can be redeemed from the lower life to the highest, the only Name whereby man in society can emerge from the condition of constant struggle merely for existence into the glorious liberty of the children of God? Surely there is nothing that we can do more vital than to witness to the eternal truth that the things which are seen are temporal, and it is only the things which are not seen which are eternal.—*Address as Chairman of "All day Meeting for Prayer and Conference," New York, January 11, 1900, preliminary to Ecumenical Conference on Foreign Missions.*

LUCIUS Q. C. LAMAR,

Congressman; United States Senator; Secretary of Interior under President Cleveland; Justice United States Supreme Court till death. (1825-1893.)

IT is proper to show my colors and avow my faith. I simply declare that I believe there is a God; a personal, infinitely gracious Creator and Father of all; a God of goodness, justice and holiness; the God of the Bible. I also declare my belief that the Bible is the Word of

God, and that the central idea of the inspired Revelation is Jesus Christ. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed Heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the express image of His Person, and upholding all things by the word of His power when He had by Himself purged our sins, sat down on the right hand of the Majesty on high."

L. L. C. Lamar

EDWARD M. LEWIS,

Expert Pitcher Boston Baseball Club, National League,
Champions of 1897 and 1898.

MY Bible is the Word of God. It is a Divine revelation. Beside it all other books lose their luster. The four Gospels are its heart and center, while the Old Testament is a magnificent prologue. Jesus Christ is the Son of God. He came to save the world from sin by atonement on the Cross. He is the perfect Man. In Him the tender feelings of a mother are united with the rugged vigor of a fisherman. He is not only all sympathy, all love, all meekness, but He is more—all courage, all heroism, all strength.

Edward M. Lewis

JAMES RUSSELL LOWELL,

Poet; Essayist; Diplomat. (1819-1891.)

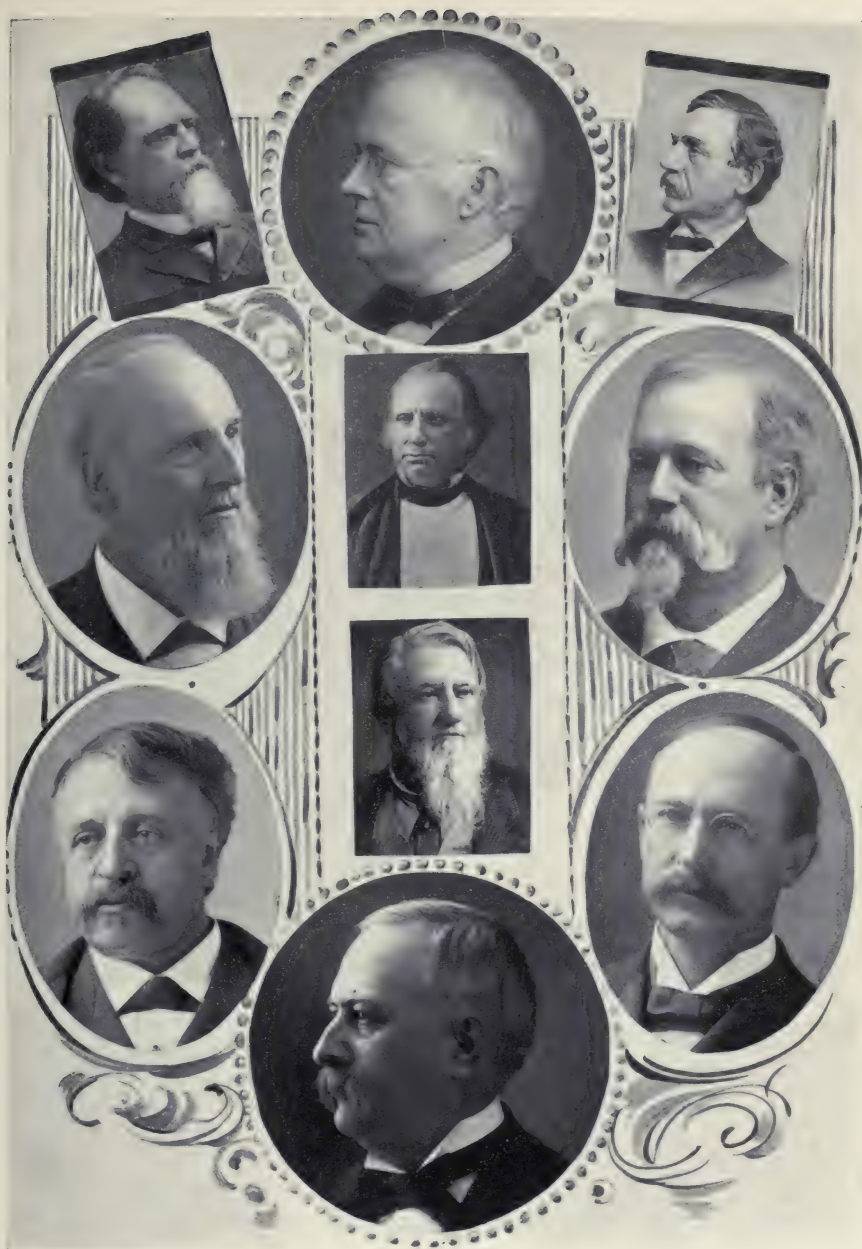
WHATEVER defects and imperfections may attach to a few points of the doctrinal system of Calvin, the bulk of which is simply what all Christians believe, it will be found that Calvinism, or any other ism which claims an open Bible and a crucified and risen Christ, is infinitely preferable to any form of polite and polished skepticism which gathers as its votaries the degenerate sons of heroic ancestors, who, having been trained in a society and educated in schools, the founda-

tion of which were laid by men of faith and piety, now turn and kick down the ladder by which they have climbed up, and persuade men to live without God and leave them to die without hope.

The worst kind of religion is no religion at all, and these men, living in ease and luxury, indulging themselves in the "amusement of going without religion" may be thankful that they live in lands where the Gospel they neglect has tamed the beastliness and ferocity of the men who, but for Christianity, might long ago have eaten their carcasses like the South Sea Islanders, or cut off their heads and tanned their hides like the monsters of the French Revolution. When the microscope of scepticism, having hunted the heavens and sounded the seas to disprove the existence of a Creator, shall have turned its attention to human society, and found a place ten miles square where a decent man can live in decency, comfort, and security, supporting and educating his children unspoiled and unpolluted; a place where age is revered, infancy appreciated, manhood respected, womanhood honored, and human life held in due regard; when sceptics can find such a place ten miles square on this globe where the Gospel of Christ has not gone and cleared the way and laid the foundation and made decency and security possible, it will then be in order for the sceptical literati to move thither and there ventilate their views. But so long as these very men are dependent upon the religion which they discard for every privilege they enjoy they may well hesitate a little before they seek to rob the Christian of his hopes and humanity of its faith in that Saviour who alone has given to man the hope of life eternal, which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom.—*An after-dinner speech in London in honor of the poet Browning.*

JOHN SKEFFINGTON, Lord Viscount Massereene and Ferrard, Irish Nobleman (1812-1863):

We have sinned against a Saviour; we have sinned e'en to death. God is pleading, gently pleading with the creatures of His breath.



PROMINENT UNITED STATES SENATORS.

JOHN B. GORDON,
Page 178.

FRANCIS M. COCKRELL,
Page 97.

THOMAS W. PALMER,
Page 348.

GEORGE F. HOAR,
Page 231.

HENRY WILSON,
Page 509.

HENRY B. ANTHONY,
Page 16.

JOSEPH B. FORAKER.
Page 189.

WILLIAM P. FRYE,
Page 162.

JOSEPH R. HAWLEY,
Page 229.

JOHN M. THURSTON,
Page 461.

SIR JOHN LUBBOCK,

President of London Chamber of Commerce, and M. P.

IN his chapter on "The Choice of Books," he places the Bible the first in the list of the one hundred best books.

In this same volume he says: "The Bible dwells most forcibly on the blessings of peace: 'My peace I give you; not as the world giveth, give I unto you.' Heaven is described as a place where the wicked cease from troubling, and the weary are at rest."

"Collect from the Bible all that Christ thought necessary for His disciples, and how little Dogma there is. 'Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.' 'By this shall all men know that ye are my disciples, if ye have love one to another.' 'Suffer little children to come unto Me.' And one lesson which little children have to teach us is that religion is an affair of the heart, and not the mind only."—*Chapters XI and XIII, "The Pleasures of Life," by Sir John Lubbock.*

WILHELM LÜBKE,

German Historian of Art. (1826-1893.)

THE figures of sacred personages, beyond all others that of our Saviour, were thrown forward in strong relief. It was not enough to represent Christ under the allegorical figure of the Good Shepherd; men endeavored to reproduce the appearance of the Divine Teacher in the fullness of spiritual power and calm sublimity.—*Page 382, Volume I, "Outlines of the History of Art," by Dr. Wilhelm Lübke, translated by Clarence Cook.*

MARQUIS OF LANSDOWNE,

British Statesman; Lord of Treasury, 1869-1872; Governor-General of Canada, 1883-1888; Governor-General of India, 1888-1893; Secretary of War, 1895-1900; Foreign Secretary since 1900.

THE receiving of the Lord's Supper was never intended to be a qualification for an office but as an open declaration of one's being a sincere member of the Church of Christ, commemorating the dying love of our Saviour. Whoever presumes to receive it with any other view, profanes it and may be said to seek his own promotion in this world by eating and drinking damnation to himself. —*From a speech in the House of Lords, 1882.*

STEPHEN BLEECKER LUCE,

Rear Admiral of the United States Navy; Founder of the United States Naval War College.

SURELY seamen are worthy to appear in your "Cloud of Witnesses." Not only did our Saviour consort with the seamen of Galilee, but there are many examples in history of noted naval heroes who exhibited the highest Christian virtues. I wish to be counted among this great company of believers in the divinity of Christ, and in the inspiration of all Scripture.

S. B. Luce.

JOSEPH HENRY LUMPKIN,

Lawyer, and Chief-Justice of Georgia Supreme Court.
(1799-1867.)

MOST cheerfully, as a man and a magistrate, while pen and breath endure, and until my voice is hushed, and my pen paralyzed in death, will I bear my humble testimony to the value of the Bible. Had I the wealth of the world, and there was but one copy of the Scriptures extant, and that was hid away in the uttermost parts of the

earth, I would gladly dispose of all my treasure and traverse sea and land to possess myself of this pearl of great price. . . . Thank God for having, in His great mercy, organized this as a Christian nation. The Bible is necessary to man. It is the sum, and sun, and soul of his felicity. Tell me not of the physical improvements, the intellectual attainments of this wonderful age! Conscience must be convinced, enlightened, quickened; the lightning of the passions bridled and restrained; and the Bible is the only book which has arrayed vividly before the mind the retributions of eternity, which has brought life and immortality to light; . . . Give me the Bible, which, while it dispels the darkness of the mind, warms and softens the moral winter of the heart; which sees God and providence, and His manifold wisdom above, beneath, within, around; which teaches the doctrine of man's fall and depravity, and reveals the plan of his recovery; which opens up a way through the *second* Adam, the Lord from Heaven, to a Paradise for the posterity of the *first*, where the serpent shall no more deceive, and where the forbidden fruit shall never enchant.—*From a letter addressed to the American Bible Society, and dated at Athens, Georgia, November 4, 1852.*

SIR CHARLES LYELL,

British Geologist. (1797–1875.)

IN the year 1806 the French Institute enumerated no less than eighty geological theories which were hostile to the Scriptures, but not one of those theories is held to-day.—“*The Bible and the Nineteenth Century*,” by L. T. Townsend, Professor in Boston University.

His correspondence, and especially with his father, was marked by a deep religious tone and expression, revealing a fixed faith in Christ, a high regard for the Bible, and a firm belief in an infinite and eternal Being. He once declared in

the presence of men of thought and science: "In whatever direction we pursue our researches, whether in time or in space, we discover everywhere the clear proofs of a Creative intelligence, and of His foresight, wisdom, and power." Science and religion for him were not divorced, or, as stated in a more comprehensive way by one of his biographers, Lyell knew and felt what the Christian world has come to feel, that truth must and will stand, and that there is no real conflict between science and religion.—"*Famous Men of Science*," by Mrs. S. K. Bolton.

LORD GEORGE LYTTLETON.

English Statesman and Author. (1709-1773.)



THE Christian religion is a Divine Revelation.

Paul preached Christ Jesus, and not himself. Christ was the head, he only the minister.

Paul determined to know nothing among those He converted save Jesus Christ and Him crucified.

If the glorious light of the Gospel be sometimes overcast with clouds of doubt, so is the light of our reason too.

To convert the Jews to Christ, Paul was able to argue from their own Scriptures, on the authority of books which they owned to contain Divine Revelations, and from which he could clearly convince them that Jesus was the very Christ.—*Volume XIV*, "*Evangelical Family Library*."

ROBERT WILLIAM LOWRY,

British Lieutenant-General; Philanthropist.



WHAT I am and what I have in this life is of God's great mercy, and in that mercy, for Jesus Christ's sake, lies all my trust for the unending life beyond.

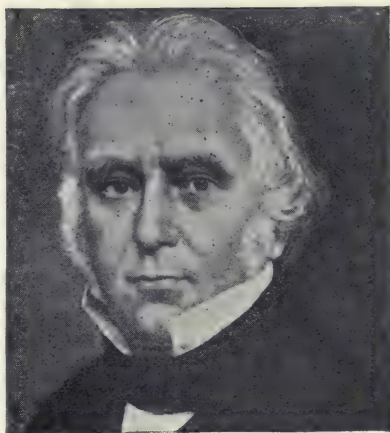
God's Book is its own defender, give it room, and it will conquer the world!

R. W. Lowry

THOMAS BABINGTON MACAULAY,

English Historian, Essayist, Poet, and Statesman. (1800-1859.)

AT the time when that odious style, almost universal, had appeared, that stupendous work, the English Bible—a Book which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power.—Page 348, *Volume I, Macaulay's Essays*.




The Saviour of mankind Himself, in whose blameless life malice could find no act to impeach, had been called in question for words spoken. False witnesses had suppressed a syllable which would have made it clear that those words were figurative, and had thus furnished the Sanhedrim with a pretext under which the foulest of all judicial murders had been perpetrated.—*Chapter V, "Macaulay's History of England."*

God, the uncreated, the incomprehensible, the invisible, attracted few worshipers. A philosopher might admire so noble a conception, but the crowd turned away in disgust from words which presented no image to their minds. It was before Diety embodied in a human form, walking among men, partaking of their infirmities, leaning on their bosoms, weeping over their graves, slumbering in the manger, bleeding on the Cross, that the prejudices of the Synagogue, and the doubts of the Academy, and the pride of the Portico, and the fasces of the Lictor, and the swords of thirty legions were humbled in the dust.—*Lord Macaulay, Milton, Aug., 1825.*


ALEXANDER MACALISTER,

Professor of Anatomy in the University of
Cambridge.

 NOW ye not that your body is a temple of the Holy Ghost?" wrote Paul to the Corinthians. He thus indicates what is the highest design of the body of man, and though this temple is, like all things earthly, corruptible, yet it is worthy as a dwelling-place of God. It is a temple excellent in beauty. The sculptor and poet have exerted their highest skill in the representation of it. . . . We are constrained to say with the Psalmist: "Thou hast made him a little lower than God"; nay, more; for hath not God Himself, in the person of His Son, in order to our salvation and restoration to His own image, condescended to take upon Himself our nature, so that the perfection of manhood is the "measure of the stature of the fullness of Christ." The Christian Revelation assures us that man will yet be exalted to a position inconceivably more glorious than that which he has hitherto occupied, for as human nature in the person of Christ is seated at the right hand of God, even so shall those who by faith are united to Christ be elevated to bear the image of the heavenly.—*Pages 46–48, "Man Physiologically Considered," a "Present-Day Tract," by Alexander Macalister.*

JOHN MACDONALD,

A Member of the Canadian Senate.

 HE many and precious promises of God's Word all point to the general diffusion of the knowledge of the Lord throughout the earth, and to the ultimate and complete triumph of the Gospel of our Lord Jesus Christ over every system of superstition and error.

How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! (Romans x., 14, 15). None but those sent in the truest sense, that is,

those who are called and fitted by the Holy Spirit; those who are sent forth, not with the consent only, but with the full approval of the Church, are fit messengers to declare the Gospel of the Son of God to the perishing heathen.—*Page 520, Volume II, "Report of the Missionary Conference," London, 1888.*

SIR DUNCAN MACGREGOR.

Scottish Major General. (1787–1882.)

NONE who are in the habit of reading their Bibles can fail to notice that faith in Jesus Christ, the Son of God, is therein made the great pivot on which the salvation of man hinges; that the whole human race, without distinction of rank, nation, or sex, being justly exposed to the wrath of Almighty God, nothing but the precious blood of Christ, which was shed on the Cross, can possibly atone for their sins.—*Page 78, "The Loss of the Kent East Indiaman," by Sir Duncan Macgregor.*

JUSTIN MCCARTHY,*

Member of Parliament; Author.

I BELIEVE in God, the Father, Creator of heaven and earth, and in Jesus Christ, His only Son, our Lord; . . . who was crucified, dead and buried; the third day rose again from the dead; He ascended into heaven, and sitteth at the right hand of God, the Almighty Father, from thence He shall judge the living and the dead. I believe in the Holy Ghost, . . . the forgiveness of sins, the resurrection of the dead and the life everlasting.

Justin M. McCarthy.

*His testimony appears in the above well-known form. (S. A. N.)

SIR JAMES MACINTOSH,

British Statesman and Historian. (1765-1832.)



HERE is nothing in this world *so* right as to cultivate and exercise kindness, the most certainly evangelical of all doctrines, THE principle of Jesus Christ.

During many sleepless nights the contemplation of Jesus Christ and thoughts concerning the Gospel, with prayer to God, were my chief occupation. Jesus Christ—love—are the same thing. I believe in Jesus.—(*Dying words.*)—" *Memoirs of the Life of the Right Honorable James Macintosh,*" by his son, Robert James Macintosh.

FRANCIS ANDREW MARCH,

President of American Philological Association; late President of Spelling Reform Association; Educator and Author.



IT is delightful to find as one grows old that the more we know the more we enjoy simple truths, elementary knowledge. We see them in their environment. Each generation prizes higher than the last the Holy Bible, the inspired record of God's providences and promises.

F. A. March.

GEORGE EDWIN MACLEAN,

Chancellor of the University of Nebraska.




ACCEPT reverently Jesus Christ as the *Logos*, and the Holy Scriptures as the Word of God, because it embodies the life and spirit of our Saviour—the living Word. The Lord of Hosts is with the Book, and His victories will surely vindicate it.

George E. MacLean.

GEORGE PERKINS MARSH,


Philologist and Diplomat. (1801-1882.)

HROUGH the kindness of Mrs. Caroline C. Marsh, his relict, this declaration of belief is furnished the reader: "I can not better formulate my religious faith than by quoting from Paul's Epistle to Timothy, chapter 1st, verse 15: 'That Christ Jesus came into the world to save sinners, of whom I am chief.' The last clause I know to be true; in the first, I trust, I hope."

Intellectual philosophy can be successfully pursued only where the Divine Word, undistorted by any gloss of human authority, may be freely read and openly discussed. . . . We find the loftiest poetry, the most glowing eloquence, the most terrible sublimity, the tenderest pathos, and the most ravishing beauty in the Psalmist and Prophets, and in the Gospels the life and passion of our Saviour.—"*Influence of the Bible on Literature and Art.*" *From an Address before The New England Society.*

GIUSEPPE MAZZINI,

Italian Patriot. (1805-1872.)

HEN, in the presence of the Young Europe now arising, all the altars of the old world shall be overthrown, two new altars will be raised upon the soil made fruitful by the Divine Word.

We advance, encouraged by the sacred promises of Jesus; we seek the new gospel, of which, before dying, He gave us the immortal hope, and of which the Christian Gospel is but the germ, even as man is the germ of Humanity.


Christ expired. All He asked of mankind wherewith to save them was a cross whereon to die. But ere He died He had announced the *glad tidings* to the people. To those

who asked Him from whence He had received it, He answered, "From God, the Father." From the height of His Cross He had invoked Him twice. Therefore, upon the Cross did His victory begin, and still does endure.

Our forefathers sleep proudly and calmly in their tombs; they repose, wrapped in their flags, like warriors after a battle. Fear not to offend them. Their banner dyed red in the blood of Christ, translated by Luther to the *Convention*, to be raised upon the corpses of those slain in the battles of the people, is a sacred legacy to us all.—*See Chapter on "Faith and the Future," in "Essays: Selected from the Writings, Literary, Political, and Religious," by Giuseppe Mazzini.*


JAMES CLERK MAXWELL,

English Physicist. (1831-1879.)

HINK what God determined to do to all those who submit themselves to His righteousness and are willing to receive His gift. They are to be conformed to the image of His Son, and when that is fulfilled, and God sees that they are conformed to the image of Christ, there can be no more condemnation, for this is the praise which God Himself gives, whose judgment is just. So we ought always to hope in Christ, for as sure as we receive Him now, so sure will we be made conformable to His image.—*"Life of James Clark Maxwell," by Lewis Campbell and William Garnett.*

COLIN MACKENZIE,

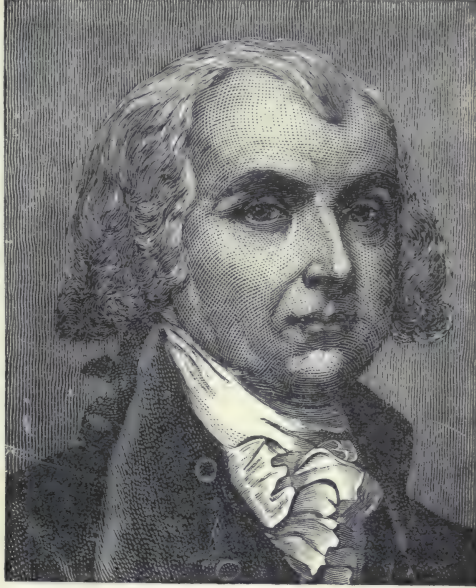
Late British Lieutenant General. (1825-1881.)

Y sense of weakness and absolute inability to control the progress of events which were hurrying to a crisis, and which were fraught with safety or destruction, and with honor or dishonor to my country, had the good effect of leading me to Christ, whose arm is never shortened to save all who put their trust in Him.—*Page 189, "Twelve Indian Statesmen," by George Smith.*

JAMES MADISON,

Fourth President of the United States. (1751-1836.)

AMONG his manuscripts are minute and elaborate notes made by him on the Gospels and the Acts of the Apostles, which evince a close and discriminating study of the Sacred Writings. In one of these notes, referring to the Bereans as more noble than those of Thessalonica, he commends their conduct "as a noble example for all succeeding



Christians to imitate." In another place, speaking of the words of Jesus to Paul at his conversion, he says, "It is not the *talking* but the *walking* and *working* person that is the true Christian." Again, "Christ's Divinity appears by St. John, chapter xx, 2: 'And Thomas answered and said unto Him, my Lord and my God!' Resurrection testified to and witnessed by the Apostles, Acts iv, 33: 'And with great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all.'"—*Pages 33 and 34, Volume I, in "Biography of James Madison," by William C. Rives.*

I have summoned you that you might see in what tranquility a Christian can die.—*Joseph Addison.*

HORACE MANN,

Educator. (1796-1859.)

IT is our duty, and our highest interest, and our only freedom, to love God with all our heart and understanding and mind and strength and our neighbor as ourself; should strive to grow up into the likeness of God in Christ, eradicating something here, supplying something there; moulding, shaping, conforming, until it may be said, without blasphemy, that man is the image of God.

But what a glorious column of the forms of men stand on the other side!—true disciples of Jesus Christ, constituted of piety, philanthropy, and wisdom; men who, for the truth's sake, can bear revilings and a crown of thorns; can look without shrinking upon the cross; nay, can die upon the cross if need be. But, oh! when the sanctifying hour of death has passed, then the revilings become world-wide homages; the crown of thorns, a crown of amaranth, blossoming forever in the air of heaven; even the accursed Cross is made sacred in the eyes of men.—*From "Life of Horace Mann," by his wife.*

JOHN MARSHALL,

Chief-Justice of the United States Supreme Court (1801-1835.)

(1755-1835).

HIS daughter makes this statement regarding her father's religious views: "The reason why he never communed was that he was a Unitarian in opinion, though he never joined that society. He told me that he believed in the truth of the Christian Revelation, but not in the divinity of Christ; but during the last months of his life he read "Keith on Prophecy," where our Saviour's divinity is incidentally treated, and was convinced by this work, and the fuller investigation to which it led, of the supreme divinity of our Saviour. He determined to apply to

to the communion of our Church, objecting to communion in private, because he thought it his duty to make a public confession of the Saviour; and while waiting for improved health to enable him to go to Church for that purpose, he grew worse and died.—Page 265, "*John Marshall*," *American Statesmen Series*, by Allen B. Magruder.

WILLIAM MATHEWS,

Author.

FOR ourselves, we thank God for every exposure of a forgery, whether in His Book, or in man's books; and to our mind the most cogent proof that the Holy Scriptures are from Him, is the fact that while other histories have been found to swarm with errors, they, when subjected to the intensest, most microscopic scrutiny of modern criticism, have come forth from the ordeal substantially unscathed.—Page 213 of his "*Hours with Men and Books*."

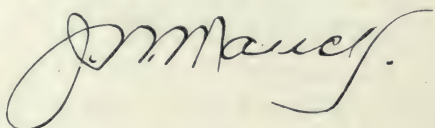
The words "crime" and "criminal" belong to all languages, but those of "sin" and "sinner," belong only to the Christian tongue. For a similar reason man could always call God "Father," which expresses only a relation of creation and power; but no man of his own strength could say "my Father," for this is the relation of love, foreign even to Mount Sinai, and which belongs only to Calvary.—Page 81 of his "*Words, and their Use and Abuse*."

JOSEPH W. MAUCK,

President of the University of South Dakota.

BELIEVE that the Christ is the Son of the living God, the only example of a perfect life; that the Holy Bible is the Word of a God of infinite wisdom and love; that man has a capacity for attaining to the likeness of his Creator by observing that Word; that the glorifying of God contemplated by the Word is a rational and

natural means of such attainment (not an end); that our inability to explain some of the "mysteries" of the Scriptures and the proved results of "acceptance" of the Christ arises from imperfection in our attainment; that without exception the remarkable promises of the Bible and the Christ are realized in so far as a fair test of the same is made.



MATTHEW FONTAINE MAURY.

Scientist and Hydrographer. (1806-1873.)

I HAVE always found in my scientific studies, that, when I could get the Bible to say anything on the subject it afforded me a firm platform to stand upon, and a round in the ladder by which I could safely ascend.

As our knowledge of nature and her laws has increased, so has our knowledge of many passages of the Bible improved. The Bible called the earth "the round world," yet for ages it was the most damnable heresy for Christian men to say that the world is round; and, finally, sailors circumnavigated the globe, and proved the Bible to be right, and saved Christian men of science from the stake.—"*Physical Geography of the Sea*," by Matthew Fontaine Maury.

CHARLES MACKAY,

Scottish Poet. (1814-1889.)

THEY listened with holy raptures on every scene described by the Evangelists. To them it was bliss indeed to drink the clear waters of the Jordan, or be baptized where John had baptized our Saviour. They wandered with awe and pleasure in the purlieus of the temple, on the solemn mount of Olives, or the awful Calvary, where a God had bled and died for sinful men.—"*The Crusades*" in Volume I, "*Memoirs of Extraordinary Popular Delusions*."

HUGH McCALMONT,

(LORD CAIRNS,)

Irish Lawyer; Twice Lord High Chancellor of England.
(1819-1885.)

BEING justified by faith we have peace with God through our Lord Jesus Christ." Our one object should be to testify our love to Him. God help us all in this room, and every one else, to live in this faith, and to die in this faith, for Jesus Christ's sake. "God so loved the world that he gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life"—ETERNAL, ETERNAL life! It is necessary for each one of us to follow in the steps of our great Master. Let nothing come between us and this.—"*Brief Memoirs of Hugh McCalmont, First Earl of Cairns* (1885)," pages 81 and 82.

HUGH McCURDY.

Most Eminent Commander of Knights Templar.



YOUR favor, asking for an expression of my faith in "Christ and the Bible" was received. I give it to you with pleasure: I believe in God the Father Almighty, Maker of heaven and earth: and in Jesus Christ His only Son our Lord: who was conceived by the Holy Ghost, born of the Virgin Mary: suffered under Pontius Pilate, was crucified, dead and buried: He descended into hell: the third day He rose again from the dead: He ascended into heaven and sitteth on the right hand of God the Almighty Father: from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost: the holy Church: the Communion of the Saints: the forgiveness of sins: the Resurrection of the body: and the Life everlasting. Amen.

Hugh McCurdy. 330

GEORGE BRINTON McCLELLAN,

Major-General of the United States Army. (1826-1885.)

HIS creed was clear as crystal, more steadfast than the hills—the faith once delivered to the saints. With his intellectual powers, which were of the highest, and with his heart, which was supremely gentle, he was a follower of Jesus Christ, in whom he believed as God, of God.—See “*Biographical Sketch of George B. McClellan*,” by W. C. Prime, in “*McClellan’s Own Story*.”

WOLFGANG MENZEL,

German Historian, Poet and Critic. (1798-1873.)

IN the midst of the tumult of nations, Christianity, the spirit of eternal peace, appeared like a celestial bow hanging unmoved. The Gospel was preached East and West by the followers of our Saviour, who sealed their profession by a martyr’s death. Though cruelly persecuted by Roman emperors, Christianity rose again with renovated strength. Before its doctrines, replete with eternal truth, the dark fables of paganism fell. . . . False interpretation of figurative expressions with which the Word of God abounds has ever been due to ignorance or willful perversion.—*Part IV, Volume I, “Menzel’s Germany.”*

WILLIAM F. McDOWELL,

Chancellor of the University of Denver.

THE truest philosophy, the noblest poetry, the highest ethics, the most fascinating history, the richest biography, the most spiritual devotional literature are in the Bible. Sir Walter Scott’s judgment has never been reversed: “There is but one Book!” Its principal character is Jesus Christ. He is the chief Person of history. There is no other perfect man; there is no other Saviour.

W. F. McDowell



THEODORE ROOSEVELT,

Twenty-sixth President of the United States.

NEARLY every man who has added to the sum of human achievement has based his life-work on biblical teachings. Our greatest men in large numbers have been diligent students of the Bible. Lincoln mastered it so that he became almost "a man of one book." From cover to cover you will not find a line that can be construed into an apology for a man of brains to sin against the light. The Lord's work can be done only by the man who is neither a weakling nor a coward; by the man who in the fullest sense of the word is a true Christian. I plead for a wider and deeper study of this Book, which in every civilized tongue is known as "THE BOOK."—*Oyster Bay, June 11, 1901. See also page 381.*



AMERICA'S THIRD MARTYRED PRESIDENT.

HIS last words: "My wife, be careful about her; don't let her know. Let no one hurt him (the assassin)!"—*To Secretary Cortelyou after the assassination.*

When placed on the operating table, he said to his surgeons: "I am in your hands." Then he closed his lips in silent prayer. They began to open, while he repeated the Lord's Prayer in broken sentences: "Thy kingdom come, Thy will be done in earth, as it is in heaven! . . . Thy will be done! For Thine is the kingdom, and the power and the glory forever, Amen!"—*Exposition Hospital, Buffalo, September 6, 1901.*

"Nearer, my God, to Thee, e'en though it be a cross!" "Good-bye, all; good-bye. It is God's way! His will be done!"—*The President's dying words, Milburn Mansion, September 14, 1901.*

WILLIAM McKINLEY,*

(1843-1901.)

Twenty-fourth President of the United States.

LET me repeat the oath administered by the Chief Justice: "I will faithfully administer the office of the President of the United States. . . ." This is the obligation I have reverently taken before the Lord this day. To keep it will be my single purpose and my prayer.—*See Inaugural Address, March 4, 1897.*

Lincoln, like Washington, illustrated in his administration faith in God. On March 4, 1861, he said: "Intelligence, patriotism, Christianity, and a firm reliance upon Him who has never forgotten this favored land are still competent to adjust in the best way all our present difficulties."—*From a Talk before the Baptist Young People's Union, Lakeside, O., July 4, 1892.*

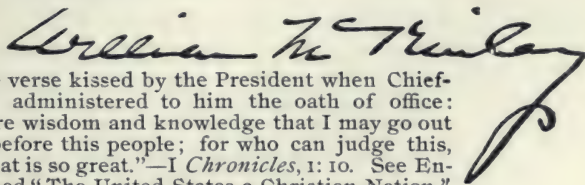
Yes, and I could not stand it if I did not feel that I was doing the work of my Master.—*In reply to the question, "Are you not weary?"*

I have not done my duty; I have sinned; I want to be a Christian; I believe religion to be the best thing in all the world. I give myself to the Saviour who has done so much for me. I have found the pearl of great price.—*His confession of faith when a boy of 14.*

EXECUTIVE MANSION.

Washington, May 26, 1899.

My belief embraces the Divinity of Christ and a recognition of Christianity as the mightiest factor in the world's civilization.



* This is the verse kissed by the President when Chief Justice Fuller administered to him the oath of office: "Give me more wisdom and knowledge that I may go out and come in before this people; for who can judge this, Thy people, that is so great."—*I Chronicles, 1: 10.* See Engraving, entitled "The United States a Christian Nation."

WILLIAM ALEXANDER McARTHUR,

Member of British Parliament since 1887.

CIVILIZATION, commerce, art, science and literature are all dependent upon the success of Christianity. . . . What we know as Christians is what the Bible says. Though it may not teach us about science, it is the only book to teach us about the future life. Think what Galileo said to his persecutors! When they thought that his idea of the planetary system was unscriptural, he said: "The Bible was not given to teach us how the heavens go, but to teach us how to go to heaven."—*Volume I, Report of Missionary Conference, London, 1888.*

JOHN McLEAN,

Justice of the United States Supreme Court, 1829-1861.

(1785-1861.)

ASIDE from Revelation, darkness rests upon the world and upon the future. We know not that there is a God, a heaven, or a hell, or any day of general account, when the wicked and the righteous shall be judged. The Bible has shed a glorious light upon the world. It shows us that in the coming day we must answer for the deeds done in the body. It has opened to us a new and living way. The price paid for our redemption shows the value of our immortal souls.—*To the American Bible Society, Chapel Wood, November 4, 1852.*

LORENZO DE MEDICI,

Prince of Florence; Poet and Patron of Art and Literature. (1448-1492.)

PRAISE TO THE REDEEMER.

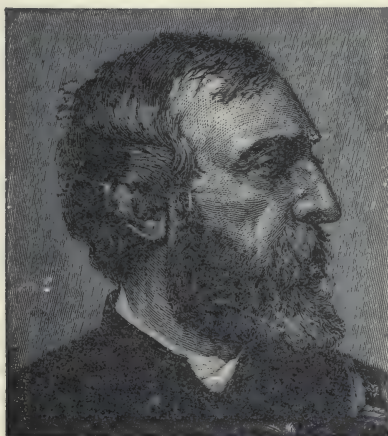
FOLLOW that fervor, O devoted spirit,
 With which thy Saviour's goodness fires thy breast;
 Go where it draws, and when it calls, oh, hear it;
 It is thy Shepherd's voice, and leads to rest.'

In this, thy new devotedness of feeling,
 Suspicion, envy, anger, have no claim;
 Sure hope is highest happiness revealing,
 With peace and gentleness and purest fame.

Leave them to say, "This people's meditation
Is vain and idle!" Sit with ear and eye
Fixed upon Christ, in child-like dedication,
O thou inhabitant of Bethany!

GEORGE GORDON MEADE,

Major General of the United States Army. (1815-1872.)



THROUGH the kindness of his son, Colonel George Meade, these facts have been obtained: "Death came suddenly, with the sound of a foot-fall. There were a few days when friends waited on medical skill, but his heart was on the country whither he was going. He looked to the Saviour, who was the only one in Heaven or earth who could help him. He died in the triumphs of the Christian faith.

HUDSON MAXIM,

Inventor of the Maxim Gun.

CIVILIZATION and Christianity go hand in hand. Whatever helps to spread civilization also helps to spread the teachings of our Lord. We may often serve the Captain of our salvation by becoming good soldiers. The Christian armies that drove back the invading Moors rendered their Master better service than had they fled before the advancing Turks. Should China threaten Christendom, is there a single soldier of the Cross who would not shoulder his gun and fight for religion and home?—*The Christian Herald, New York, October 30, 1901.*

WESLEY MERRITT,

Major-General of United States Army.

THE principles of life as taught in the Bible, the inspired Word, and exemplified in the matchless Life of Him "who spake as never man spake," are the rules of moral action which have resulted in civilizing the world.

The testimony of great men, like Gladstone and his fellow statesmen; like Havelock and his fellow soldiers, who have made the teachings of the Scriptures their rule of conduct in life, are wonderful helps to men of lesser note and smaller intellectual and moral powers. One example, even of the smallest of these, more than offsets the efforts of an hundred unbelievers in active opposition. They are the worthy followers of the religion of the Bible, and in their daily lives interpret the inimitable example and Divine precepts of the Son of God, our Saviour.

Wesley Merritt

JOSEPH FRANCOIS MICHAUD,

French Journalist and Publicist. (1767-1839.)

THAT land consecrated by the presence of the Saviour, that mountain whereon He had expiated our sins by His sufferings, that tomb in which he deigned to be inclosed as a victim to death, had all become the heritage of the impious. God had no longer a sanctuary in His own city; the East, the cradle of the Christian religion, now witnessed nothing but sacrilegious pomps; impiety had spread its darkness over all the countries of Asia.—"*Peter, the Hermit of the Crusades*," by Joseph Francois Michaud.

CINCINNATUS HINER MILLER,

("JOAQUIN MILLER,")

Poet and Author.

CHRIST'S GREAT LESSON OF CHARITY.

ALL crushed and stone-cast in behavior,
 She stood as a marble would stand;
 Then the Saviour bent down, and the Saviour
 In silence wrote on in the sand.

What wrote He? How fondly one lingers
 And questions what holy command
 Fell down from the beautiful fingers
 Of Jesus, like gems in the sand.

He arose and He look'd on the daughter
 Of Eve, like a delicate flower,
 And he heard the revilers that brought her—
 Men stormy, and strong as a tower;

And He said, "She has sinn'd; let the blameless
 Come forward and cast the first stone!"
 But they, they fled, shamed, and yet shameless,
 And she, she stood white and alone.

Who now shall accuse and arraign us?
 What man shall condemn and disown?
 Since Christ has said only the stainless
 Shall cast at his fellows a stone.

FRANCIS MARION,*

Major-General in the Revolution. (1732-1795.)

WHO can doubt that God created us to be happy, and
 thereto made us to love one another? It is plainly
 written as the Gospel. The heart is sometimes
 so embittered that nothing but Divine love can
 sweeten it, so enraged that devotion can only becalm it, and

so broken down that it takes all the forces of heavenly hope to raise it. In short, the religion of Jesus Christ is the only sure and controlling power over sin.—“*Life of General Francis Marion*,” by General Horry and Mason L. Weems.

* He was the perfect idea of a Christian gentleman.—Page 209, *Volume IV*, “*Appleton's Cyclopædia of American Biography*.”

HUGH MILLER,

Scottish Geologist and Author. (1802-1856.)

AT length, in the fullness of time, the Messiah comes, and in satisfying the law, and in fulfilling all righteousness, and in bringing life and immortality to light, abundantly shows forth that the terminal dynasty of all creation had been of old foreordained, ere the foundations of the world, to possess for its eternal Lord and Monarch, not primeval man, created in the image of God, but God, made manifest in the flesh, in the form of primeval man.—*Chapter on “Geology in its Bearings on the Two Theologies,” in “Testimony of the Rocks,” by Hugh Miller.*

DUKE OF MARLBOROUGH,

British General-in-Chief; Hero of Blenheim. (1650-1722.)

FOR the Christian religion, to the support of which, by the help of Almighty God, I will venture my last drop of blood.

I shall conclude, begging you to consider how to bring me out of my difficulties and never leave my service for Jesus Christ's sake.—*To Queen Anne; Volumes I and 2, “Memoirs of the Duke of Marlborough,” by William Coxe.*

NOTE.—He was a firm believer in the truths of the Christian Revelation, hence he was faithful in his attendance at Divine service. He labored to impress his troops with the same sense of religion which he entertained. Previous to a battle prayers were offered up at the head of each regiment.—Page 431, *Volume II of the same authority as above.*

JOHN STUART MILL,* †

British Philosopher and Political Economist. (1806-1873.)

IT is Christ, rather than God, whom Christianity has held up to believers as the pattern of perfection for humanity. It is the God incarnate—more than the God of the Jews—who, being idealized, has taken so great and salutary a hold on the modern mind. And whatever else may be taken away from us by rational criticism, Christ is still left a unique figure.—Page 253, "*Three Essays on Religion*," by John Stuart Mill.

*At the time of his death, John Stuart Mill became a Christian. The physician—an Englishman, who attended him in his last illness at Avignon, Italy—affirms that he died a believer in Christ, but as a professional man declined to give the details.—*H. C. G. Moule, Trinity College, Principal of Ridley Hall, Cambridge.*

†In all circumstances of life in which you may be placed endeavor to act as though you would win the approval of Jesus of Nazareth.—Page 409, *Review of Reviews*, October, 1894.

RICHARD MONCKTON MILNES,

("LORD HOUGHTON,")

English Statesman and Writer. (1809-1885.)

A SELECTION.

MOHAMMED'S truth lay in a holy book,
Christ's in a sacred life.

So while the world rolls on from change to change,
And realms of thought expand,
The letter stands without expanse or range,
Stiff as a dead man's hand.

While, as the life-blood fills the growing form,
The spirit Christ has shed
Flows through the ripening ages fresh and warm,
More felt than heard or read.

JOHN MILTON,

English Poet. (1608-1674)



LET us all go, every true protested Briton, throughout the three kingdoms, and render thanks, to God, the Father of light, and fountain of heavenly grace, and to His Son, Christ the Lord.—See “*Milton’s Animadversions upon the Reply of Smectymnuus.*”

No man or angel can know how God would be worshiped and served unless God reveal it: He hath revealed and taught it us in the Holy Scriptures by inspired ministers, and in the Gospel by His own Son, and His apostles, with strictest command to reject all other traditions or additions whatever.—*Milton’s “True Religion, Heresy, Schism, Toleration.”*

ORMSBY MACKNIGHT MITCHEL,


Astronomer; Major-General in Civil War. (1810-1862.)

LET us turn to the language of the Bible; it furnishes the only vehicle to express the thoughts which overwhelm us, and we break out involuntarily in the language of God’s own inspiration: “Have ye not known, hath it not been told to you from the beginning, have ye not understood from the foundation of the earth? It is He who sitteth upon the circle of the earth, that stretcheth out the heavens like a curtain, and spreadeth them out as a tent to

dwell in. Lift up your eyes on high, and behold. Who hath created all these things, that bringeth out their host by number? It is He who meted out the heavens with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales and the hills in balances. It is He who stretcheth out the north over the empty place, and hangeth the earth upon nothing. He telleth the number of the stars. He calleth them all by their names."—*From his book, "The Astronomy of the Bible."*

COUNT HELMUTH VON MOLTKE,

Prussian Field Marshal. (1800–1890.)

OD comfort and preserve the other children if the dreadful sickness takes a malignant form. But God gives and takes away, and we must be comforted to know that nothing happens but according to His will. I can give you no comfort, nor can anyone, but only your religious feelings and trust in Christ. May God comfort you and help you through the first bitter days!

Your Affectionate and Faithful Brother,

HELMUTH.

—*To his brother, Adolph.*

The memory of so many thousands of the noblest men of Germany, France, and Italy, of so many millions of devout Christians, who willingly sacrificed their property and their lives in order that they might set foot on the consecrated soil of Palestine, drink from the waters of the Jordan, and behold the city—all have been hitherto counted in the circulation of the European Cabinets as so much empty moonshine. Jerusalem, and the grave of our Redeemer, Syria and the fate of the Christian population, have been once more abandoned to the infidels, and the reins of government placed in trembling hands, from which they threaten to fall every moment.—*Page 290, Volume I, of "Essays, Speeches, and Memorials of Field Marshal Von Moltke."*

CHARLES DE SECONDAT MONTESQUIEU,

French Jurist and Philosopher. (1689-1755.)

I HAVE always respected religion; the morality of the Gospel is the noblest gift ever bestowed by God on man.

We shall see that we owe to Christianity, in government, a certain political law, and in war a certain law of nations—benefits which human nature can never sufficiently acknowledge.

The Christian religion is a stranger to mere despotic power. The mildness so frequently recommended in the Gospel is incompatible with the despotic rage with which a prince punishes his subjects, and exercises himself in cruelty.—See Book XXIV of "*Spirit of Laws*," by Charles De Secondat Montesquieu.

CLEMENS WENZESLAUS METTERNICH.

Prince; Diplomat; First Minister of Austria, 1809-1848.

(1773-1859.)

I HAVE read every day one or two chapters of the Bible. I daily discover new beauties in it, and I prostrate myself before this admirable Book. Now I believe it and do not criticise it.—See his *Autobiography*.

MICHEL EYQUEM SEGNEUR MONTAIGNE,

French Essayist and Philosopher. (1533-1592.)

SINCE, by a particular favor of the Divine bounty, a certain form of prayer has been prescribed and dictated to us, word by word, from the mouth of God Himself, I have ever been of the opinion that we ought to have it in more frequent use than we yet have; and, if I were worthy to advise, at the sitting down and rising from our tables, at our rising and going to bed, and in every particular action, wherein prayer is required, I wish that

Christians always made use of our Lord's Prayer. 'Tis the only prayer I use in all places and conditions.

It is not without very good reason, in my opinion, that the Church interdicts the promiscuous, indiscreet and irreverent use of the holy and Divine Psalms, with which the Holy Ghost inspired King David. We ought not to mix God in our actions but with the highest reverence and caution. . . . Neither is it decent to see the Holy Bible, the rule of our worship and belief, tumbled up and down the hall or kitchen. They were formerly mysterious, but are now become sports and recreations. 'Tis a Book too serious and too venerable to be cursorily or lightly turned over.—"*Montaigne's Essais*," b. i. 56.

EDWIN MARKHAM,

Poet and Educator.

HE has come! the skies are telling;
 He has quit the glorious dwelling; [herd folk.
 And first the tidings came to us, the humble shep-
 He has come to field and manger,
 And no more is God a Stranger: [crooked yoke.
 He comes as Common Man at home with cart and

GEORGE MOORE,

English Financier and Philanthropist. (1806-1876.)

I WAS delighted to find that Charles Dickens was sound upon the Gospel. I found him to be a true Christian without great profession.

I have no wavering about the inspiration of the Word; no picking and choosing amid alleged myths; no paring down of the atonement.

I believe the Gospel. I love the Lord Jesus Christ. I receive with confidence the promise, that "He that heareth my word and believeth Him that sent Me hath everlasting life, and shall not come unto condemnation, but is passed from death unto life."—*Extracts from "The Successful Merchant," by Samuel Smiles.*

LOWELL MASON,

Church-Music Composer. (1792-1872.)

EVERY worshiper should unite in song. With eyes fixed on the book, the words and tones on his tongue, and his soul lifted up to our Lord and Saviour, he should be uninterruptedly alone with God; as much so in spirit as if he were alone, with his door shut, offering prayer to the Father who seeth in secret.—“*Song Worship*,” by Lowell Mason.

JAMES MONTGOMERY,

Scottish Poet. (1771-1854.)

A VISIT TO BETHLEHEM IN SPIRIT.

FAITH through the veil of flesh can see
The face of Thy divinity,
My Lord, my God, my Saviour!

THE BIBLE.

Is there a Guide to show that path?
The Bible. He alone who hath
The Bible need not stray;
Yet he who hath and will not give
That heavenly Guide to all that live,
Himself shall lose the way.

SIR THOMAS MORE,

British Philosopher and Statesman. (1478-1535.)

I WOULD think of nothing else hereafter but of the bitter passion of our blessed Saviour, and of my exit out of this miserable world. God only is the judge of the secrets of our hearts.—From “*Notes of his Life*,” page 109, by Sir Thomas More.

ALFRED THAYER MAHAN,

Captain in the United States Navy; Author.

UPON the Bible my life rests for whatsoever is good and strong. Convinced that Christ is the Son of God, in the deepest sense attributed to those words, I not only find in this belief all the power of my life, but, in the account of His personality, an intellectual satisfaction that surpasses any other in its inexhaustible freshness, daily renewing my strength, and throwing an ever-increasing light upon the problems and difficulties of life. It is this intellectual satisfaction that most impresses me; that the teaching of Jesus Christ contains a philosophy of life in fullest accord with experience, and also inexhaustible, in that its revelation is continuous. While the faith in His teaching thus meets all my mental exigencies, I in no way derogate from its supernatural sanctions. He is to me one who speaks with authority no less than Divine, to whom I submit where I do not understand.

A. T. Mahan.

THOMAS MOORE,

Irish Poet. (1779-1852.)

LORD, WHO SHALL BEAR THAT DAY.

LORD, who shall bear that day, so dread, so splendid,
When we shall see Thy angel hovering o'er
This sinful world, with hand to Heaven extended,
And hear him swear by Thee that time's no more?
When earth shall feel Thy fast consuming ray—
Who, mighty God, oh, who shall bear that day?

When through the world thy awful call hath sounded—
“Wake, all ye dead, to judgment wake, ye dead!”
And from the clouds, by seraphs' eyes surrounded,
The Saviour shall put forth His radiant head;
While earth and Heaven before Him pass away—
Who, mighty God, oh, who shall bear that day?

SAMUEL MORLEY,

English Merchant and Philanthropist. (1809-1886.)

THE Bible will make its own way, and do its own work. It is its own best witness. Let us hold fast then by the Bible, with no wavering faith, but manfully stand up for it in the family, in the pulpit, and in the pew. It was never more powerful than at the present time; never more popular among the common people. Faith in His Word is what God is teaching us as our first duty.

Book of God and the God of books! The Bible is the light and life of our dwelling. The home-life of this country owes everything that is pure and true to the Word of God. No false religion fosters the virtues of a happy fireside. I believe that in putting into missionary hands the Bible, you give the key by which the dark places of the earth may be opened to the light. The best evidence of the Divine origin of the Bible is the life of those who are living up to its precepts.—*Page 458 of his Life, by Hodder.*

ELIJAH A. MORSE,

Congressman and Manufacturer.


YOU ask my personal opinion of Christ and the Bible. I answer that all other books may be ten thousand lanterns, but they are not the sun. One of my illustrious and distinguished predecessors in the Congress of the United States, John Quincy Adams, "the old man eloquent," who, after being President of the United States, said, as he drew near the close of his active career, that it had been his habit through life to spend an hour each day in the reading of the Holy Scriptures. We graduate in other studies, in Arithmetic, Geography, History, Philosophy, and Science, but never in this Book, the inspired truths of which shine on with an unchanging lustre. You ask: "What think ye of Christ?" What a ring is

from which the diamond has been lost; what the clothes of a child are to a child who is dead, that is the Bible without Christ, or a Christless life.

Elijah A. Morse

SAMUEL FINLEY BREESE MORSE,


Inventor of the Telegraph. (1791-1872.)

HE nearer I approach to the end of my pilgrimage the clearer is the evidence of the Divine origin of the Bible, the grandeur and sublimity of God's remedy for fallen man are more appreciated, and the future is illuminated with hope and joy.—*To his grandson, Dresden, 1868.*

It can not be long before all this will be over. I feel constantly the necessity of letting go of the world and taking a stronger hold on heaven. The Saviour daily seems more precious to me; His love, His atonement and His Divine power are themes which occupy my mind through the wakeful hours of night.—*To his brother, Paris, 1868. Pages 734, 735. "Life of Samuel F. B. Morse," by Samuel I. Prime.*

A. J. McLAUREN,


Governor of Mississippi.

BELIEVE in the Trinity, God the Father, God the Son, and God the Holy Spirit. I believe in the Bible as the inspired Word of God.

A. J. McLauren

LEVI PARSONS MORTON,

Congressman; Ambassador to France; Vice-President
United States.

DECLARE for orthodox Christianity and its Divine Book.

Levi P. Morton

SIR DONALD FRIELL McLEOD,

Late Lieutenant-Governor of the Punjab. (1810-1871.)

CHRISTIANS, since the days of Christ, have been eager to inquire the necessity of the second birth. Our Saviour repeated this doctrine of regeneration three times almost in the same breath: "Ye must be born again!" . . . Remember, however, that no confidence is placed in the merits of our action; the conviction arises solely from having placed entire trust in our Redeemer.—
Page 124, "Twelve Indian Statesmen," by George Smith.

GEORGE PERKINS MORRIS,

Poet and Journalist. (1802-1864.)

 THY WILL BE DONE.

GIVER of all! for every good
 In the Redeemer came;
 For raiment, shelter, and for food
 I thank Thee in His name.

Father, and Son, and Holy Ghost!
 Thou glorious three in one!
 Thou knowest best what I need most,
 And let Thy will be done.


MY BIBLE.

Thou truest friend man ever knew,
 Thy constancy I've tried;
 When all were false I found thee true,
 My counsellor and guide.
 The mines of earth no treasures give
 That could this volume buy;
 In teaching me the way to live,
 It taught me how to die!

WILLIAM THE CONQUEROR, King of England (1027-1087): May her holy intercession reconcile me to the dear Son, our Lord Jesus Christ.—*Last words.*

SIR LEWIS MORRIS,

British Poet.


 IS nigh two thousand years
 Since came the Prince of Peace;
 Return Thou, calm our fears,
 Make strife and war to cease.
 Thick clouds today of doubt
 Obscure our faithful sight,
 Shine, Blessed Sun, shine out,
 The storms of Passion still.
 Again, O hidden Well,
 The wintry earth fulfill
 With Peace and Light.

Christmas, 1898.

Lewis Morris

HENRY MORTON,

President of Stevens College of Technology.

 HE past conflicts of science and religion have been
 fought over errors on one side or the other arising
 from dogmatism on each side as to matters outside its
 own range of knowledge, and in place of an inevit-
 able conflict in the future we have reason to look for a grad-
 ually developed and perfect agreement as each other comes
 nearer the truth. The dream of poets, the lesson of priest
 and prophet, is confirmed in the light of modern knowledge;
 and as we gird ourselves for the work of life we may look
 forward to the time when in the truest sense the kingdoms of
 this world shall become the kingdoms of Christ, and He shall
 reign forever and ever, King of kings, and Lord of lords.

Henry Morton

OLIVER PERRY MORTON,

Statesman; Indiana War Governor. (1823-1877.)

FOR the sympathy expressed for me by the people at home, I am most grateful, and you are right when you say that I deeply appreciate the prayers which have been offered up by the praying friends whom I have left behind. I am no infidel. I was educated by pious grandparents to a professed belief in Christianity, and was taught to reverence holy things. And I have never fallen into disbelief, nor have I been the immoral man some would have the world believe. The Christian gentleman is the noblest and loveliest character on earth, for which I entertain the highest respect and love. I recognize the hand of Providence in all the affairs of men, and believe there is a Divine economy which regulates the lives and conduct of nations. —Pages 184 and 185 of "*Life and Character of Oliver Perry Morton*," by Charles M. Walker.

JOHN LOTHROP MOTLEY,

Historian and Diplomat. (1814-1877.)

THE following is an extract from a letter to Dean Stanley: "How glad I am that your mind and body are both vigorous and fresh, notwithstanding the great calamity which God has sent upon you. . . . The delicate and masterly manner in which you have traced out the connection between the ideas of the one invisible God revealing Himself at many intervals of time and space, and through different races, to the highest of what we call *human* intellect; and the idea of a future life unknown and unimaginable conditions, is to me most striking. Intense love seems to me to annihilate death, and love is the foundation of the Christian revelation."—*Vol. II of his correspondence.*

These lines appear on the stone where all that is mortal rests:



PRESIDENTS AND PROFESSORS OF UNIVERSITIES.

FRANKLIN CARTER,
Page 75.
EDWARD OLNEY,
Page 344.
DAVID S. JORDAN,
Page 260.

MERRILL E. GATES,
Page 167.
LEWIS SWIFT,
Page 441.
JOSEPH LE CONTE,
Page 278.

JOHN LOTHROP MOTLEY,

Born at Dorchester, Mass., April 15, 1814.


Died near Dorchester, Dorset, May 29, 1877.

"In God is light, and in Him is no darkness at all."

GEORGE F. MOSHER,

President of Hillsdale College.

I BELIEVE that Jesus Christ came from God to teach the world the way to God, and that no way leads there so directly as the way He has pointed out in the Inspired Word. I believe that He was the greatest Philosopher, and His religion is the truest philosophy that the world has ever seen, or will ever see.



VALENTINE MOTT,

Physician and Surgeon. (1785-1865.)

IF my life shall be taken suddenly, as I believe it will, my family may know that my implicit faith and hope is in a merciful Redeemer, who is the Resurrection and the Life. Amen and Amen.—*A memorandum found among his private papers after death.*

What a span of life I have attained to! How thankful I am, and ought to be, for so great a Divine favor! My desire is to live that I may worship and enjoy, for the balance of my life, a feeling of the presence of my Almighty Father, and that through my Lord and Saviour I may be brought to partake of a small portion of His everlasting happiness. If for no temporary object my life has been spared, one thing I am sure of—that I have lived to be changed from a sceptic to a full believer in the Divinity of my Saviour. What an unspeakable felicity awaits those who put their trust in Him, who is truly our Lord and Saviour.—*Page 27 in "Eulogy on the late Valentine Mott," by A. C. Post.*

WOLFGANG AMADEUS MOZART,

German Musical Composer. (1756-1791.)

IT is a great consolation for me to remember that the Lord, to whom I had drawn near in humble and child-like faith, has suffered and died for me, and that He will look on me in love and compassion.

To a friend he writes from Paris, July 3, 1778: "Mourn with me! This has been the



most melancholy day of my life; I am now writing at two o'clock in the morning. I must tell you that my mother, my darling mother, is no more. God has called her to Himself; I clearly see that it was His will to take her from us, and I must learn to submit to the will of God. The Lord giveth and the Lord taketh away. . . . I am fully convinced that God has so ordained it. All I would ask of you at present is, to act the part of a true friend, by preparing father by degrees for this sad intelligence. . . . May God give him strength and courage! My dear friend, I am consoled not only now, but I have been for some time past. By the mercy of God, I have borne it with all firmness and composure. When the danger became imminent, I prayed my heavenly Father for only two things—a happy death for my mother, and strength and courage for myself, and our

gracious God heard my prayer, and conferred those two boons fully upon me.—*Pages 210, 211, Volume I, and 275, 276, Volume II, "The Letters of Wolfgang Amadeus Mozart," translated by Lady Wallace.*

CHARLES FORBES DE MONTALEMBERT,

French Orator, Statesman and Historian. (1810–1870.)

PLACE myself on the side of the defenders of religion, whoever they may be. I desire to be counted with those who have the Cross of Christ for their standard.—
Postscript: "Memoir of Comte De Montalembert, Peer of France," by Mrs. Oliphant.

FRIEDERICH MAX MÜLLER,

Professor of German-English Sanscrit, University of Oxford.


THUS only can we repeat the words, "In the beginning was the Word, and the Word became flesh," not as thoughtless repeaters, but as honest thinkers and believers. The first sentence, "In the beginning was the Word," requires thought, and thought only; the second, "and the Logos became flesh," requires faith—faith such as those who knew Jesus had in Jesus.—*Page 936, Volume I, "World's Parliament of Religions," edited by the Rev. John Henry Barrows.*

They all say (speaking of the Asiatics) that salvation must be bought with a price, and that the sole price must be our own works and deservings. Our own Bible, our sacred Book from the East, is from beginning to end a protest against this doctrine. Good works are indeed enjoined upon us in that Book, but they are the outcome of a grateful heart—the fruits of our faith. They are never the ransom-money of the true disciple of Christ. Let us teach Hindoos, Buddhists, Mohammedans that there is only one sacred Book of the East

that can be their mainstay in that awful hour when they shall pass alone into the unseen world. It is the sacred Book which contains that faithful saying, worthy to be received of all men, women, and children, that Christ Jesus came into the world to save sinners.—*From an Address before the British and Foreign Bible Society.*


SIR WILLIAM MUIR,

Principal of the Universe of Edinburg.

OME writers have gone so far as to hold that the religion of Mahomet may be suited to certain portions of mankind, as if the faith of Jesus might peaceably divide with the world. With the believer who holds the Gospel to be "good tidings of great joy to all people," such a notion is untenable and altogether unintelligible. The followers of Mahomet have no knowledge of God as a Father; still less have they knowledge of Him as "Our Father," the God and Father of our Lord Jesus Christ. They acknowledge, indeed, that Jesus was a true prophet sent of God, but they deny his crucifixion and death, and they know nothing of the power of His resurrection. To those who have found redemption in these distinctive truths of the Christian faith, it may be allowed to mourn over the lands in which the light of the Gospel has been quenched, and these blessings blotted out by the material forces of Islam.—"*The Rise and Decline of Islam*," by Sir William Muir.

HENRY WILLIAM MASSINGHAM,

Editor-in-Chief of the Daily Chronicle, London.

HAVE to say that I regard the Holy Bible as the best Book in the world, and the birth, crucifixion, and resurrection of Jesus Christ as the most important events that have ever happened in the world.

H. W. Massingham

SIR JOHN MILLAIS,

Late President of the Royal Academy. (1829-1896.)

OUR Saviour was stoned from the point of view of the common people who saw nothing of His divinity—they saw Him only as an agitator.

If I wanted to paint a popular picture, I would paint an old man in spectacles, reading the Holy Word by the fireside, and the fire would be reflected on his spectacles. And I would paint a tear, and the fire would be reflected on the tear.—See "*Millais and His Works*," by M.H. Spielman.

BARTOLME ESTEBAN MURILLO,

Spanish Painter. (1618-1682.)

BEING infirm in body but sound in will, and in all deliberate judgment and natural understanding, full and good memory, such as God our Lord vouchsafed to give me, and believing, as I do, firmly and truly in the Divine mystery of the Holy Trinity, Father, Son, and Holy Ghost, three persons really distinct and yet one true God . . . I offer and commit my soul to God our Lord, who created and redeemed it with the infinite price of His blood, and whom I humbly supplicate to pardon it and bear it in peace to glory.—Page 96, "*Artist Biographers*."

FRANCIS MURPHY,

Temperance Reformer.

SO Christ sees His face in yours, if you will but believe in Him; and wherever you may be, or however degraded, He, the once crucified, oppressed and bleeding, stands ready to fold you in His arms. Yea, He stands and knocks at the door of your heart until His locks are wet with the dew of the night.—Page 222, "*The True Path; or, the Murphy Movement and Gospel Temperance*," by J. Samuel Vandersloot.

JOHANNES VON MÜLLER.

Swiss Historian. (1752-1809.)

I DO not know why, two months ago, I took it into my head to read the New Testament, before my studies had advanced to the age in which it was written. I had not read it for many years, and was prejudiced against it before I took it in hand. I have read no book on this subject, but hitherto in all my study of the ancient times I have always felt the want of something, and it was not until I knew our Lord that it was all clear to me; with Him there is nothing which I am not able to solve. If this religion is not Divine, I understand nothing at all.—“*Sämmtliche Werke*,” 15, 315, by *Johannes von Müller*.

ALEXANDER MURRAY,


Scottish Philologist. (1775-1813.)

FATHER gave me a small Psalm-Book, for which I abandoned the Catechism, which I did not like, and which I tore in two pieces, and concealed in the hole of a dyke. I soon got many Psalms by memory, and longed for a new book. Here difficulties rose. The Bible, used every night in the family, I was not permitted to open or touch. The rest of the books were put up in chests. I at length got at a New Testament, and read the historical parts with great curiosity and ardor. But I longed to read the Bible, which seemed to me a much more pleasant Book; and I actually went to where I knew an old loose-leaved Bible lay, and carried it away by piecemeal. I perfectly remember the strange pleasure I felt in reading the histories of Abraham and David. I liked mournful narratives; and greatly admired Jeremiah, Ezekiel, and the Lamentations. I pored over those pieces of the Bible for many months, and as I read constantly and remembered well, I soon astonished all our honest neighbors with the large pas-

sages of Scripture I repeated before them. I have forgot too much of my biblical knowledge, but I can still rehearse all the names of the Patriarchs from Adam to our Saviour, and various other narratives seldom committed to memory.—Page 363, *"Library of Entertaining Knowledge."*


LINDLEY MURRAY,

Educator and Author. (1745–1826.)

OD has freely offered to pardon all our sins, and receive us into favor, if we sincerely repent, and unfeignedly believe on the Lord Jesus Christ, the Saviour of the world. In the Revelation of His will to mankind, the great design, conspicuous throughout, is to manifest His love toward our fallen race, and to accomplish our salvation.—See introduction to *"Power of Religion,"* by Lindley Murray, author of an *English Grammar*.


WILLIAM MURRAY,

Earl of Mansfield; Lord Chief-Justice of England.
(1705–1793.)

HENEVER it shall please Almighty God to call me to that state to which, of all I now enjoy, I can carry one, the satisfaction of my own conscience, and a full reliance upon His mercy through Jesus Christ.—*A clause in his will.* See *"Lives of the Chief-Justices of England,"* by Lord Campbell.

THE MARQUIS OF NORTHAMPTON,

British Philanthropist; President of the Ragged School Union and Shaftesbury Society; President of the British and Foreign Bible Society.

E are one year nearer that glorious moment when our blessed Lord shall come again to claim His own. May we always be His faithful servants while on earth, and may the second coming of Jesus Christ, our Saviour, find us all watching and praying.

Northampton

SIR ISAAC NEWTON,

English Philosopher and Mathematician. (1642-1727.)



THERE is one God, the Father, ever-living, omnipresent, omniscient, almighty, the Maker of heaven and earth, and one Mediator between God and man, the man Christ Jesus. . . .

To us there is but one God, the Father, of whom are all things, and one Lord Jesus Christ, by whom are all things, and we by Him. That is, we are to worship the Father alone as God Almighty, and Jesus alone as the Lord, the

Messiah, the Great King, the Lamb of God who was slain, and hath redeemed us with His blood, and made us kings and priests.—*See Sir David Brewster's "Memoirs of the Life, Writings, and Discoveries of Sir Isaac Newton."*

Though the system of revealed truth which this Book contains is, like that of the universe, concealed from common observation, yet the labors of the centuries have established its Divine origin.—*"Life of Sir Isaac Newton," Volume VI of "Short Biographies of the People."*

SIR CHARLES NAPIER,

British Major-General. (1782-1853.)

LOOK forward to the time when men will think only of acting right in the eyes of God, for then Christ will rule the world. What result will follow this utter defeat of evil, God in heaven only knows, but the work will be Christ's work, when He will come to reign over us.—Page 212, "*Sir Charles Napier*," by Col. Sir W. F. Butler.

JOHN NAPIER,

Scottish Inventor of Logarithms. (1550-1617.)

FROM henceforth I determined with myself (by the assistance of God's Spirit) to employ my studies and diligence to search out the remaining mysteries of that Holy Book, and to this hour (praise be to the Lord) I have been doing it at all such times as conveniently I might have occasion.—*"To the Godly and Christian Reader," in the Prefix to his "Plane Discovery."*

NICHOLAS II,

Czar of Russia.

I AM a decided Christian; but my belief in the Saviour of the world does not entitle me to persecute others on account of their religious convictions.—*Special Telegram to the Associated Press of the United States.*

May my heart be in Thy hand, to accomplish all that is to the profit of the people committed to my charge, and is to Thy glory, that so in the day of judgment I may give Thee account of my stewardship without blame, through the grace and mercy of Thy Son, who was once crucified for me, to whom be all honor and glory with Thee and the Holy Ghost. Amen.—*From the Czar's Coronation Prayer, May 25, 1896.*

BARTHOLD GEORG NIEBUHR,

German Historian and Philologist. (1776-1831.)

I IN my opinion he is not a Christian who does not receive the historical facts of Christ's life in their literal acceptance with all their miracles, as equally authentic with any event in history; . . . who does not consider every doctrine and precept of the New Testament as undoubted Divine Revelation in the sense of Christians of the first century. Moreover, a Christianity after that of the modern philosophers and pantheists, without a personal God, without immortality, without historical faith, is no Christianity at all to me.—*Ancient History, Vol. I.*

CHARLES NORDHOFF,

Journalist and Author.

THE Bible whitewashes nobody. When you hear a person speak slightly or contemptuously of the Bible you may safely set him down as an ignoramus.

Jesus brought "life and immortality to light." His life, His doctrines, His death and His resurrection have more profoundly and permanently affected human thought and human society than all the conquerors and philosophers who ever lived.—*Extracts from "God and the Future Life," by Charles Nordhoff.*

JOHN NEAL,

Author. (1793-1876.)

HAD I not been remonstrated with by a devout and humble Christian mother, I might never have abandoned the habit of cursing and swearing; never have gone twice on Sunday to Church, and never have become what I profess to be now—a follower of the meek and lowly Jesus.—*Page 113 of "Wandering Recollections of a Somewhat Busy Life."*

THE RIGHT HONORABLE THE EARL OF NORTHBROOK,

Late Viceroy and Governor-General of India.

TODAY we have not to consider any political question, but what we Christian men and women have been able to do in that country to spread the Gospel of Christ among the fellow subjects of our Queen.

I should not be doing justice if I did not remind all those present that missionaries in India have always derived the most active aid from some of the ablest and most dis-

tinguished men in the service of the East India Company, and of the Crown of India, both civilian and military. Among civilians what greater name is there than that of John Lawrence, who always, during the whole of his life, supported missionaries on every opportunity! He was succeeded in the government of the Punjab by Sir Robert Montgomery, an active supporter of missions. After him came Sir Donald McLeod, a man who, on all occasions, showed his sympathy with missionary undertakings. You all know that Sir William Muir, when Governor of the Northwestern Provinces, openly showed his support of Christian Missions; and Sir Charles Aitcheson, who occupied the post of Lieutenant General of the Punjab, and who is now one of the members of the Viceroy's Council, has always been vitally interested in missions. Then there are Sir Richard Temple, Sir Richard Thompson, Sir Charles Bernard, Henry C. Tucker, and others. Then there is the almost equally distinguished brother of Lord Lawrence, Henry Lawrence; then there were Herbert Edwardes, Reynell Taylor, Henry Have-lock, and, *in fact nearly all the men who came forward at the time of the Mutiny, and through whose exertions the British Empire in India was preserved.* NOT ONE OF THEM SHRANK UPON ANY OCCASION FROM SUPPORTING THE CAUSE OF MISSIONS IN INDIA.—Pages 189 and 190, Volume I, "*Report of the Missionary Conference*," London, 1888.


THIS interesting fact is apropos here: "Mr. Darwin" (says Sir James Sullivan) "had often expressed to me the conviction that it was utterly useless to send missionaries to such savages as the Fuegians. I had always replied that I did not believe any human beings existed too low to comprehend the simple message of the Gospel of Christ. After many years he wrote me that the recent account of the mission showed that he had been wrong and I right. He requested me to forward to the Society an enclosed cheque for five pounds, as a testimony of his interest in their good work. This subscription he continued till his death."—*Darwin's Life*, Vol. III, pp. 127, 128.

WILLIAM AUGUSTUS NEWELL,

Founder of the United States Life-Saving Service.

MY religious views are fully in accord with the most decided orthodoxy of the day as to the inspiration of the Scriptures and the Divinity of our Redeemer.

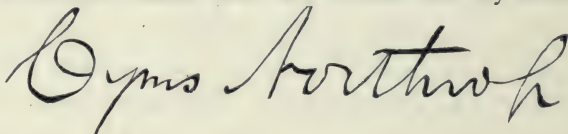
"Fighting of fire and shipwreck, saving men,
Is heroism unto God's own will;
Though they that do it may not know to boast.
Who casts the life-line to the drowning serves
The One who bade the troubled sea be still.
God bless the brave life-savers on our coast!"



CYRUS NORTHROP,

President of the University of Minnesota.

CHRIST and the Bible are both revelations of God. Both are the Word of God. The Bible is the Guide-book to Heaven, *showing* us the way. Christ is the Way. No man cometh unto the Father but by Him.

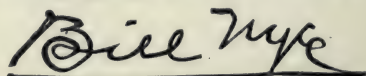


EDGAR WILSON NYE,

Humorist. (1850-1896.)

ONE of the strongest reasons why we should not doubt Christ and the Bible in their relation to each other is that the Christian religion has for so many centuries stood against the hypocrisy of its so-called friends.

The unbeliever, who has no substitute to offer for a wholesome faith in our Saviour, will be in the future, even more than he is to-day, the representative of chaos and oblivion; a destroyer without hope, an underwriter without indemnity, an ambulance with a loud-sounding gong, but no hospital.



ADAM GOTTLOB OEHLENSCHLAEGAR,

Danish Poet. (1779-1850.)

ASPIRATIONS.

FROM Thy throne in the clouds, Thou, Lord, smilest to me.
 My Christ, my loved Jesus, Thou mighty to save,
 Oh! help me to conquer all sorrow like Thee.
 Hope's green banner, Redeemer, victorious wave;
 How bitter thy Cross amid Calvary's gloom!
 Thy triumph how wondrous, how grand, o'er the tomb.

.

SIR JOHN OLDCASTLE,

(LORD COBHAM.)

English Reformer. (1360-1417.)

BELIEVE that all is true which is contained in the
 Holy Scriptures, and profess full belief in the blood
 of Christ.—Page 490, "*Cross and Crown*," by James
 D. McCabe.

HANS CHRISTIAN ORSTED,

Danish Scientist; Discoverer in Electro-Magnetism; complemented by
 Arago and applied by Morse, resulted in the Electric
 Telegraph. (1777-1851.)

CHRISTIANITY imbues the most ignorant with a horror
 of all vices, and it will not fail to do so when man
 devotes himself to it with his whole heart. The im-
 perfections of human nature make it difficult to re-
 ceive the simple comprehension of the great truths of our
 Christian faith as clearly and purely as intended.—From
 "*Ancient and Modern Times*."

MARK OLDROYD,


Member of Parliament.

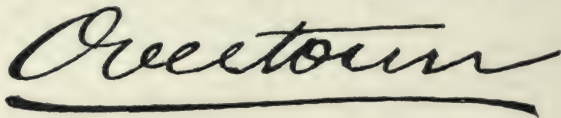
GOD seems to be saying with increased emphasis: "Go
 forward!" Counterfeits and caricatures of Chris-
 tianity were, fortunately, being played out, but the real
 Christianity had never exercised so much power over
 the consciences and lives of men as during this last decade of

the nineteenth century, and it must go on and triumph. What was wanted was a deepening consciousness of the love of Christ to them, that there should not be simply conscience rousing them, but the heart with all its affections stimulating them in His service, so that they might be able to say: "The love of Christ constraineth us."—*From his speech on taking the Chair at the annual meeting of the London Missionary Society, May, 1893.*

THE RIGHT HONORABLE LORD OVERTOUN,


Scottish Peer.

HE religion of Jesus Christ was at first attested by great miracles—the incarnation of the Lord of Glory, His life, work, death, and very especially His resurrection and ascension. The resurrection of our Saviour is the miracle of miracles, the key-stone of the Christian faith. The history and present condition of the Jewish people is certainly a standing testimony to the truth of God's Word. The results of recent discoveries, especially in Bible lands, throw new light on Revelation, and confirm the truth of its statements.



EDWARD OLNEY,

Professor of Mathematics University of Michigan, from 1863 till
Death; Author of a Complete Set of Mathematical
Text-Books. (1827-1887.)

HAT mean the altar fires that blaze on every shore, and back along the line of the centuries? They are man's confession that he is a sinner, but thanks be unto God, the blood of Jesus Christ cleanseth from all sin. . . . Let us have the fullest confidence in the divine authenticity of the Bible. Let us court the light; the gem will but flash the more brightly in its flood. Yes, from the varied realms of History, Science, and Philol-

ogy let light be poured in upon the sacred page ; concentrate, focalize it ; let it flame and glare ; the most vulture-eyed infidelity shall find no plague spot there.



LAWRENCE OLIPHANT,

English Author and Traveler. (1829-1888.)

I AM a thorough Christian as far as my belief in every moral principle Christ propounded . . . I quite believe in the inspiration of the Bible, but in a particular way. In my view the minds of Christ and His disciples reflected more accurately than ever before or since the mind of God.—*"Memoir of Lawrence Oliphant," by Margaret O. W. Oliphant.*

OSCAR II,

King of Norway and Sweden.

CHRISTIANITY is the necessary force in every noble work. . . . Many a man is kept from doing wrong by having a Christian refuge where he can go, and often he comes to realize the blessings of our Divine faith when surrounded by such spiritual influences.—*Interview with Harry Steele Morrison.*

B. S. OSBON,

Rear-Admiral, Commanding National Association Naval Veterans.

CHRIST is all in all, and for all, the Bible our Chart. I have yet, in this earthly cruise of three score years, to find a sailor who did not believe in God and the Holy Scriptures.

Article III, Section 1, of the Constitution of Naval Vet-

erans of the United States of America, reads: "We acknowledge a firm belief, accountability, and trust in Almighty God." These words tell the whole story of the sailor's belief in Christianity and its inspired Book.

Individually, I have leaned upon the strong arm of faith in my Redeemer through nearly fifty battles, and by His Divine mercy have been spared to write these lines. I pray for His wisdom and strength to guide me aright in commanding those who come under my official jurisdiction. Without the Saviour and the Word of God, life would indeed be a barren waste.

B. S. Osborn.

JOHANN FRIEDRICH OVERBECK,

German Painter; Reviver and Leader of "Christian Art"
in the Nineteenth Century. (1789-1869.)

I WILL abide by the Bible; I elect it as my standing-point. . . . Art to me is as the harp of David, whereupon I would desire that psalms should at all times be sounded to the praise of the Lord.—*Page 77, Volume XVIII, "The Encyclopædia Britannica."*

Let not my Saviour be ever robbed of my love; the true home of art is within the soul; the tabernacle of art has its foundation in the worship of God. . . . Lamentation over the death of the Son of God may arouse in the spectator true faith and repentance. May this painting, begun in tears for my own and only son, and finished in grief for the loss of my dear brother, draw tears from the eyes of Him, who not only shed tears, but blood, in order that His death might be our life. Such aim have I in my art, without which it would seem idle, indeed blasphemous.—*Pages 33 and 77, "Overbeck," by J. B. Atkinson.*



WELL KNOWN GOVERNORS OF STATES.

FRANK D. JACKSON,
Page 182.

WILLIAM J. NORTEN,
Page 181.

JEREMIAH M. RUSK,
Page 192.

LEVI K. FULLER,
Page 192.

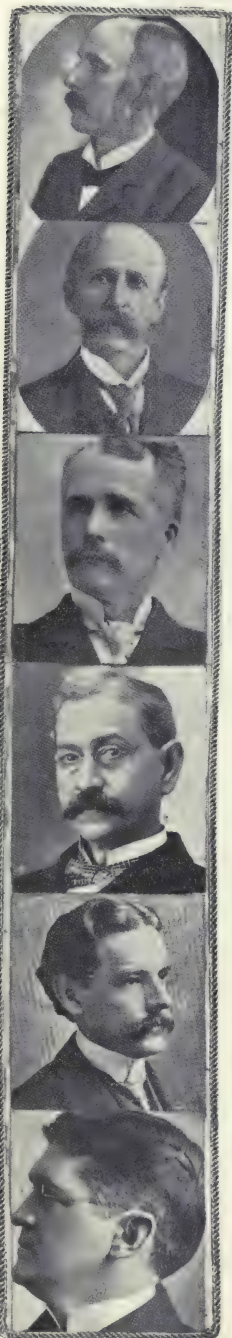
ROSWELL P. FLOWER,
Page 188.

DAVID R. FRANCIS,
Page 186.

ISAAC P. GRAY
Page 183.

JAMES A. BEAVER,
Page 190.

TWENTIETH-CENTURY GOVERNORS OF STATES.



LESLIE M. SHAW, Governor of Iowa.—Most assuredly I accept the Divinity of Jesus Christ. The evidence is unmistakable that Christian civilization is to encircle the globe, and the nation that rejects it must perish from the earth.

J. HOGE TYLER, Governor of Virginia.—Recognizing the inestimable benefits conferred on the world through the religion of Christ, it is a privilege to bear witness to the joy and comfort my belief in the atonement of Jesus affords me.

WILLIAM E. STANLEY, Governor of Kansas.—The religion of Christ is the most potent agency in the spiritual uplift of the race. Among books, the Bible occupies the same place that the Saviour occupies among men—supremely and unquestionably Divine.

GEORGE W. ATKINSON, Governor of West Virginia.—I never had any doubts about the Divinity of Christ or the Bible, and I have given the subject careful thought. To blot out Christianity would be to draw a dark veil over the world and render mankind desolate.

RICHARD YATES, Governor of Illinois.—The foundation of our republic rests on Christianity and its Gospels. Our President can afford to be a Christian. I have no patience with those who lack the moral courage to stand up and be counted for Christ, the Saviour of the world.

LON V. STEPHENS, late Governor of Missouri.—If there is nothing to Christianity, my own mother deceived me. When dying, she triumphantly said: "I am going to my heavenly home." Whoever talks flippantly of the Christian faith, heaps insult on my honored dead, and I will have none of it.

NOTE.—See pages 179-193 for the Testimonies of Governors, 1889-1893. Those of Governors Shaw, Tyler, Atkinson and Stephens appeared in *The Christian Herald*, of New York, June 14, 1899; that of Governor Yates in the *Chicago Herald-Record*, October 21, 1901, and that of Governor Stanley was addressed to the Author.

AXEL OXENSTIERN,

Chancellor of Sweden. (1583-1654.)

I HAVE seen much, and enjoyed much, of this world; but I never knew how to live till now. I thank my God, who has given me time to know Him, and to know myself. All the comfort I have, and which is more than the whole world can give, is feeling the Spirit of God, and reading in this good Book that came from it. You are now in the prime of your age and vigor, and in great favor and business; but all this will leave you, and you will one day understand and relish what I say. You will then find that there is more wisdom, true comfort, and pleasure, in retiring, and in turning your heart from the world to the good Spirit of God, and in reading the Bible, than in all the courts and favors of princes.—Page 119 of *"The Power of Religion,"* by Lindley Murray.

SIR JAMES OUTRAM,

British Lieutenant-General in India (The "Bayard of India").

(1803-1868.)

BESIDES being the means of saving the immortal souls of our countrywomen, these Christian Associations tend to spread the Gospel of our Lord and Saviour in the land, prompting the heathen to moderate the rancor and contempt they bear our holy faith.—Page 118, *"Twelve Christian Statesmen,"* by George Smith.

DAVID PERKINS PAGE,

The First Principal of New York State Normal School.


(1810-1848.)

I N our public schools, supported at the public expense, and in which the children of all denominations meet for instruction, I do not think that any man has a right to crowd his own peculiar notions of theology upon all, whether

they are acceptable or not. Yet there is a common ground which he can occupy. He can teach a reverence for the Supreme Being, a reverence for the Word of God, for the influence of His Spirit, for the character and teachings of our Saviour, and for the momentous concerns of eternity. He can teach the duty of repentance, and the privileges of forgiveness, and the salvation by His Son.—*Pages 401 and 51 of "Theory and Practice of Teaching," by David Perkins Page.*


EDWARD HENRY PALMER,

English Egyptologist, and Lord Almoner's Professor of Arabic.
(1840-1882.)

HE Tih, though crossed by the Hajj, or Pilgrim, route to Mecca, and frequently traversed by the persons who prefer to approach Palestine by the "Long Desert," has been but very imperfectly described, and never systematically explained, while the whole of the mountain district was absolutely unknown. And yet this country is of the highest interest to the Biblical students, for across that white, unpromising waste lay the road down into Egypt, on which Jacob traveled to visit his long-lost son, and along the same way the Virgin Mother fled with her Divine Child. Here, as the name still reminds us, the children of Israel wandered; and the hilly plateau on the northeast was the home and pasture of the Patriarch.—*Page 285, Volume II, "The Desert of the Exodus," by E. H. Palmer.*

THOMAS WITHERELL PALMER,

President of World's Columbian Commission.

O me our Lord is the tenderest, the most lovable, the most heroic Personage in history. In His character are united the highest philosophy and the purest faith, justice, and mercy, exalted spirituality with sympathy for the most degraded.

I do not stop to inquire whether He is "very God of very God." His teachings are Divine, and I accept Him as "God made manifest in the flesh." For two thousand years that luminous Form seen subjectively or objectively, it makes no difference which, has rised up the down-trodden, curbed the mighty, restored the wandering, led back the erring, wept with the mourners, consoled the afflicted, soothed the sufferer, fed the hungry, clothed the naked, given water to those who were athirst, and is to-day the anchor to the souls of millions.

T W Palmer

FRANCESCO PETRARCA (PETRARCH),

Italian Poet. (1304-1374.)

HAVE mercy, Lord, on my unworthy ills;
Fix all my thoughts in contemplation high,
How on the cross this day a Saviour died.

When death my heart, now conscience—struck, shall seize,
Commend me, Father, then to Thy dear Son,
True God and very Man,
That my last sigh in peace may in His arms be breathed.

FRANCIS TURNER PALGRAVE,

English Art Critic.

STAR OF MORN AND EVEN.
STAR of morn and even,
Sun of Heaven's heaven,
Saviour, high and dear,
Toward us turn thine ear;
Through whate'er may come.
Thou canst lead us home.

MATTHEW CALBRAITH PERRY.*†

Commodore, United States Navy. (1794-1858.)

I HAVE just finished the Bible; I make it a point to read it through every cruise. It is certainly a wonderful Book—a most wonderful Book. . . . From boyhood I have taken a deep interest in Christianizing the heathen, and in imparting a knowledge of God's revealed truth everywhere.—*Biography, by W. E. Griffis.*

*In 1853 he was sent to one of the harbors of Japan to protect American seamen. A certain Lord's Day he laid his Bible on the capstan, read the 100th Psalm, and sang

"Before Jehovah's awful throne
Ye nations bow with sacred joy."

†His brother, Commodore Oliver H. Perry, was also a Christian. His favorite book was the Bible.—*Appleton's Cyclopædia of American Biography.*

MUNGO PARK,

Scottish Explorer in Africa. (1771-1806.)

THE man whose soul has been enlightened by his Creator, and enabled, though dimly, to discern the wonders of salvation, will look upon the joys and afflictions of this life as equally the token of Divine love. He will walk through the world as one traveling to a better country, looking forward with wonder to the Author and Finisher of his faith.

I have now reached that height that I can now behold the tumult of nations with indifference, confident that the reins of events are in the Father's hands. May you and I (not like the stubborn mule, but like the weaning child) obey His hand, that after all the troubles of this dark world in which we are truly strangers, we may through the wonders of atonement reach a far greater and exceeding weight of glory. . . . May the Holy Spirit dwell forever in your heart, and if I never see my native land again, may I rather see the green sod on your grave than see you anything but a Christian.—*Pages 43 and 44, "Mungo Park and the Niger," by Joseph Thompson.*

SIR JAMES 'A. PARK,

English Lawyer and Judge (1763-1838.)

WE live in the midst of blessings till we are utterly insensible of their greatness, and of the source from whence they flow. We speak of our civilization, our arts, our freedom, our laws, and forget entirely how large a share is due to Christianity. Blot Christianity out of the pages of man's history, and what would his laws have been, what his civilization? Christianity is mixed up with our very being and our daily life; there is not a familiar object around us which does not wear a different aspect because the light of Christian love is on it; not a law which does not owe its truth and gentleness to Christianity; not a custom which can not be traced in all its holy, healthful parts to the Gospel.—Page 3, *"Allibone's Prose Quotations."*

WILLIAM KITCHEN PARKER,

Late Hunterian Professor at the Royal College of Surgeons.

WHEN, as a tall farmer's son, I left home to study science, I said, "I am going to serve God," and I gave myself to the Lord in prayer. The lady where I went said: "William, read your Bible once every day." William did; but he does not read the Bible only *once* a day, now. After fifty years I am not likely to lose sight of Christ. . . . "Christ in me the hope of glory! What a little thing is science to put against that! It is merely the ends, shreds, patches, and rays of knowledge. The more child-like we are in science, as well as religion, the better it will be. Science, in geology and biology, does not touch the Scriptures in the least. It does not affect the belief of any godly man who studies it.—Page 45, *"Report of the Christian Evidence Society, London."*

SIR WILLIAM EDWARD PARRY,

English Rear Admiral and Arctic Navigator. (1790-1855.)

I CAN only say that in Christ and Him crucified is all my salvation and all my desire.

I began to read the New Testament every evening from June 3, 1824. "The entrance of Thy Word giveth light."

My speech at the Bible Society has been talked of sneeringly at this great house, but oh! how insignificant does all within these walls appear when the imagination turns for a moment to the assembled hosts of Heaven, and men, and angels! Pray for me that I may be encouraged and supported by the Holy Spirit, in every humble endeavor to advance his glory and the salvation of men's souls.—*See Volume VII, "Short Biographies for the People."*

BLAISE PASCAL,

French Philosopher and Mathematician.

(1623-1662.)


WE know God only through Jesus Christ. Without this Mediator, is taken away all communication with God; through Jesus Christ we know God.

All those who have pretended to know God, and prove Him without Jesus Christ, have only had impotent proofs. But, to prove Jesus Christ we have the prophecies which are good and valid proofs. And those prophecies, being fulfilled, and truly proved by the event, indicate the certainty of these truths, and therefore the truth of the divinity of Jesus Christ. In Him, and by Him, then, we know God. Otherwise, and without Scripture, without original sin, without a necessary Mediator, we can not absolutely prove God, nor teach a good doctrine and sound morals. But by Jesus Christ and in Jesus Christ, we prove God and teach doctrine and morals. Jesus Christ, then, is the true God of men.

Not only do we know God only through Jesus Christ, but we know ourselves only through Jesus Christ. We know life, death, only through Jesus Christ. Except by Jesus Christ we know not what life is, what our death is, what God is, what we ourselves are. Thus, without Scripture, which has only Jesus Christ for its object, we know nothing, and we see not only obscurity and confusion in the nature of God, and in nature herself. Without Jesus Christ, man must be in sin and misery; with Jesus Christ, man is exempt from sin and misery. In Him is all our virtue, and all our felicity. Out of Him, there is nothing but sin, misery, error, darkness, death, and despair.—*Pages 334 and 335, "Thoughts, Letters, and Opuscles" of Blaise Pascal. Translated from the French by O. W. Wight.*

WILLIAM HAROLD PAYNE,

Chancellor of the University of Nashville.

SURELY, in further illustration of the fact that the world's greatest teachers have been inspired by a love for ignorant and suffering humanity, I need not dwell at length on the story of the Nazarene peasant, the carpenter's son, who, by His sufferings and services, has become exalted over every other name in the annals of time. But have we sufficiently reflected on the fact that Jesus owes His awful preeminence among reformers to His perfect condescension to men of low estate, to his frank companionship with publicans and sinners, to His holy ministration to the disinherited of the world? In all that marvelous life there is nothing more significant or more touching than the fact that ignorance, weakness, and sin, instead of repelling Christ from men, drew Him into closer sympathy with them. We may also say that He loved men because they were sinful and vile.—*Pages 242 and 243, "Contributions to the Science of Education," by W. H. Payne, President of the University of Nashville.*

SIR ROBERT PEEL,★

English Statesman; Twice Prime Minister. (1788–1850.)



WHETHER the system of public education be religious or not, the necessity of giving access to the Word of God remains the same. The object of the Bible Society is to circulate the Word of God in the most remote regions. . . . It may be that the present is that occasion

when the knowledge of Divine truth is to be conveyed through those missionaries, if they had the means of distributing the Word of God. This may be the special occasion upon which millions and hundreds of millions may be converted from heathenism to the knowledge of the Word of God, which will make them wise unto salvation.—*Passages from his Address at a Bible Meeting, Tamworth, England, 1827.*


This is taken from one of his prayers: "Great and merciful God, Ruler of all nations, help me daily to repair to Thee for wisdom and grace suitable to the high office whereto Thy providence has called me. . . . As for me, Thy servant, grant, O merciful God, that I may not be so engrossed with public anxieties as that Thy Word should become unfruitful in me, or be so moved by difficulty or opposition as not to pursue the narrow way which leadeth me to

*When Christianity had been slightly referred to at a dinner in London, Sir Robert Peel created a sensation by asking his host to ring a bell for his carriage, saying "I am still a Christian!"

life. And, O most gracious Father, if, notwithstanding my present desires and purposes, I should forget Thee, do not Thou forget me, seeing that I entreat Thy constant remembrance and favor only for the sake of our most blessed Advocate and Redeemer, Jesus Christ, to whom with Thee and the Holy Spirit be glory forever. Amen.—Page 454, *“Other Men’s Minds.”*

WILLIAM PENN,


Founder of Pennsylvania. (1644-1718.)

S I have been traveling, the great work of Christ in the earth has often been presented to my view, and the day of the Lord hath been deeply impressed upon me, and my soul and spirit hath frequently been possessed with an holy and weighty concern for the glory and name of the Lord and the spreading of his everlasting truth.—See his *“Travels in Holland and Germany.”*

I do declare to the whole world that we believe the Scriptures to contain a declaration of the mind and will of God in and to those ages in which they were written; being given forth by the Holy Ghost moving in the hearts of holy men of God; that they ought also to be read, believed, and fulfilled in our day; being used for reproof and instruction, that the man of God may be perfect. They are a declaration and testimony of heavenly things themselves, and, as such, we carry an high respect for them. We accept them as the words of God Himself.—*“Treatise on the Religion of the Quakers,”* by William Penn.

SIR JOSEPH WHITWELL PEASE,

Member of British Parliament since 1885.

F we are to follow Christ we are to be Christlike, and if we are to be Christlike we must acknowledge the great brotherhood of man and that higher brotherhood which Christ has promised to those that love Him. . .

. . . The longer I live the more I am impressed with the wonderful miraculous power of the Book.—*London City Missionary Magazine. June, 1891.*

SIR A. PEASE,

Member of Parliament. (1837-1898.)

WE can confidently recommend them to the Book from beginning to the end, and to Him who gave Himself for our salvation. If we find these people who do not hold the Christian faith in the simplicity with which we hold it, and that there are few living voices to go forth and proclaim the truth as it is in Christ Jesus, how thankful we ought to be that there are those who are willing to circulate the Word of God which is able to make them wise unto salvation.—*Bible Society Reporter* (London), 1884.

DOM PEDRO II.,

Late Emperor of Brazil. (1825-1891.)

I LOVE the Bible. I read it every day, and the more I read it the more I love it. There are some people who do not love this Book. I do not understand them, but I love it. I like its simplicity and its very repetitions and reiterations of Divine truth.—*To a Correspondent of the New York Evangelist.*

JOHANN HEINRICH PESTALOZZI,

Swiss Educational Reformer. (1746-1827.)


THE whole Bible is a collection of the revelation of God. Let no one say that Jesus did not love the wicked, the evil doers! He loved them with a Divine love. He died for them.

I see myself lying in the grave; I see myself entering into eternity. But I awake! I have seen my destiny. It is not the transitory work of this earthly life; it is the power of devotion of a faithful life to the service of God and humanity;

it is the imitation of Jesus Christ, through faith in Him crucified, and for the glory of God, the Father.—*Pages 403 and 404, and Appendix of "Pestalozzi, his Life and Work," by Roger De Gruimps, International Educational Series.*


SIR WILLIAM PETTY,

English Political Economist. (1623-1687.)

S for religion, I die in the profession of that faith and in the practice of such worship as I find established by the law of my country, and expressing my love and honor to Almighty God for such signs and tokens as are understood to be such by the people with whom I live, God knowing my heart; and thus begging the Divine Majesty to make me what He would have me to be, both as to faith and good works, I willingly resign my soul into His hands, relying only on His infinite mercy and the merits of my Saviour for my happiness after this life; where I expect to know and see God more clearly than by the study of the Scriptures and of His works I have hitherto been able to do.
—*Pages 284 and 285, Volume IV, of "British Plutarch."*

FRIEDRICH PFAFF,


Professor of Natural Science, University of Erlangen,
Bavaria.

HE conclusion we are lead to is, that the Scriptural account of man, which is one and self-consistent, is true; that God made man in His own image, fitted for fellowship with Himself, and favored with it; in a state from which man has fallen, but to which restoration is possible through Him who is the brightness of the Father's glory, and the express image of His person. This account of man we accept by faith, because it is revealed by God, is supported by adequate evidence, solves the otherwise in-

soluble problems, not only of science and history, but of inward experience, and meets our deepest need. We believe there was a first man, from whom all other men are descended, who was the first head of the human race; that there is a second Man in whom God is incarnate, who is the source of undying hope to all who become united to Him. Where science forsakes us, Revelation meets us with an account of man's origin, state, and destiny, which is adequate and coherent, which explains all the facts, and commends itself alike to reason and the conscience; and the more it is sifted and examined, the more well-founded and irrefragable does it prove to be.—*Extract from "The Age and Origin of Man, Geologically Considered," Present-Day Tract, No. 13.*


SIR ROBERT PHAYRE,

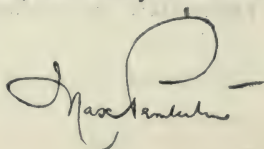
English Major-General.

S the Word of God carries power and light with it, I pray heartily that it may prevail more and more, and have a fuller and freer entrance to those places which the Lord has opened to us. . . . There is no amount of hindrance that Satan may oppose to the progress of the Gospel that can not be removed by believing prayer and pleading the promises of the Lord Jesus Christ.—*Page 141, Vol. II, of "Report of the Missionary Conference," London, 1888.*

MAX PEMBERTON,

British Author; Editor of Cassell's Magazine.

HATEVER grain of style I may possess, whatever facility with the pen, I owe it to THE BOOK. Does the amateur ask upon what he shall mould his style? I reply, THE BOOK. To me it is the whole embodiment of all the grace and beauty of literature. And, more than that, in spite of "higher" critics, it remains for me, as it remains for millions, the very Word of God. Though saints and sages pass away, the Cross of Christ is still the emblem of eternal hope and salvation.



JOHN FINIS PHILIPS,

Judge in United States District Courts.

I BELIEVE the Bible to be the work of inspired men, and the revelation of God's will towards man. Its wisdom, moral maxims, and wholesome truths, its original jurisprudence, its poetry and eloquence, have impassioned and governed the intellect and heart of the wisest, greatest, and best of mankind in all ages and under all civilizations.

I believe Christ to be more than human. It is not in human power to have revolutionized society and state as did Jesus of Nazareth. His spirit overawes and His will confounds as never any other mortal man. Between Him and all others there is no conceivable, apt term of comparison. He had no model, and there is no example for Him among men. He taught neither philosophy nor science: yet the learned of mankind, in the ages since He taught, have paid Him homage and owned Him as Lord and Master. He was Divine, the Son of God, the Saviour of men.

John F. Philips.

SIR WILLIAM PHIPPS,

Governor of Massachusetts. (1651-1695.)

I HAVE divers times been in danger of my life; and I have been brought to see that I owe my life to Him who has given His precious life for me. I thank God He has led me to see myself altogether unhappy without an interest in the Lord Jesus Christ, and to close heartily with Him, desiring Him to execute all His offices on my behalf. I have now, for some time, been under serious resolution, that I should avoid whatever I knew to be

displeasing to God, that I should serve Him all the days of my life. . . . I knew that if God had a people anywhere, it was here, and I resolved to rise or fall with them; neglecting very great advantages for my worldly interests, that I might come and enjoy the ordinances of the Lord Jesus here.—*Pages 240 and 241 in "Lives of the Great Fathers of New England."*

WENDELL PHILLIPS,*

Orator and Reformer. (1811-1884)

ONE of the best proofs that the Bible is a Divine Book is that it has outlived the misrepresentations of its narrow and bigoted friends. . . . I presume to believe the Bible outweighs our statute books.

My faith is absolute; Christ I believe is Divine. "I find the whole history of humanity before Him and after Him points to Him, and finds in Him its center and its solution. His whole conduct, His deeds, His words, have a supernatural character, being altogether inexplicable from human relations and human means." (This quotation, from a German scholar, he repeated in his dying moments.)—"Recollections of Mrs. E. F. Crosby" (MS).

The power that urged the world forward came from Christianity. . . . He, the previous speaker, claims to be a Christian. So do I. . . . The religious literature of Asia has been compared with the Christian Scriptures. The comparison is not just. That literature has many merits and contains scattered sayings and precepts of excellency; but there are heaps of chaff in that and in the writings of the early Christian fathers; none in the Gospels and Epistles.—"*Life and Times of Wendell Phillips*," by George Lowell Austin.

* Shakespeare and Plato tower above the intellectual level of their time like the peaks of Teneriffe and Mont Blanc. We look at them and it seems impossible to measure the interval that separates them from the intellectual development around them. But if this Jewish Boy, in that era of the world, in Palestine, with the Ganges on one side of Him and the Olympus of Athens on the other, ever produced this religion with its characteristic elements, He towers so far above Shakespeare and Plato that the difference between Shakespeare and Plato and their times becomes an imperceptible wrinkle on the surface of the earth.—"*Christianity a Battle, not a Dream.*"



TYPICAL MAGAZINE EDITORS AND WRITERS.

WILLIAM T. STEAD,
Page 425.

EDWARD W. BOK,
Page 20.

JOHN B. WALKER,
Page 488.

RICHARD W. GILDER,
Page 170.

HENRY M. ALDEN,
Page 7.

CHARLES D. WARNER,
Page 489.



ILLUSTRIOUS PRESIDENTS OF UNIVERSITIES.

BENJAMIN IDE WHEELER,
Page 498.

ARTHUR T. HADLEY,
Page 235.

FRANCIS P. VENABLE,
Page 476.

A. H. FETTEROLF,
Page 150.

ALEXANDER S. WEBB,
Page 490.

THE RIGHT HONORABLE LORD POLWARTH,

Scottish Peer.

WE must go right on into the eternity of the past and into the very face of God through Jesus Christ if we would realize the origin of the Church of the living God. It was in God's heart, and from there that that wonderful purpose emanated, and afterwards passed on to its manifestation in the incarnation of the beloved Son of God. . . . In our risen Saviour there is power, there is life, there is peace, there is everything you and I, as sinful beings redeemed by the blood of the Lamb, can possibly need on earth.—*See Address as Chairman of the Mildmay Conference, 1896.*

FRANKLIN PIERCE,

Fourteenth President of the United States.
(1804–1869.)

RECOGNIZING the wisdom of the broad principles of absolute religious toleration proclaimed in our fundamental law, and rejoicing in the benign influence which it has exerted upon our social and political condition, I should shrink from a clear duty if I failed to express my deepest conviction that we can place no secure reliance upon any apparent progress if it be not sustained by national integrity, resting upon the great truths affirmed and illustrated by Divine Revelation.—*From his Inaugural Address of March 4, 1853.*

ALFRED PLEASANTON,

Major-General in the Civil War.

INCLOSE the Emperor Napoleon's views of Christ; they are mine also.

A. Pleasanton

This is a copy of the inclosure: "I know men," said Napoleon at St. Helena to Count de Motholon, "I know men, and I tell you that Jesus is not a *man*! The religion of Christ is a mystery which subsists by its own force, and proceeds from a mind which is not a human mind. We find in it a marked individuality, which originated a train of words and actions unknown before. Jesus is not a philosopher, for His proofs are miracles, and from the first His disciples adored Him. Alexander, Cæsar, Charlemagne, and myself founded empires; but upon what foundation did we rest the creations of our genius? Upon force! But Jesus Christ founded His upon love; and at this hour millions of men would die for Him."

ALEXANDER POPE,

English Poet. (1688-1744.)

THE MESSIAH.

HARK! a glad voice the lonely desert cheers.
Prepare the way! a God, a God appears!
A God, a God! the vocal hills reply;
The rocks proclaim the approaching Deity.

The Saviour comes! by ancient bards foretold;
Hear Him, ye deaf, and all ye blind, behold!

WILLIAM PITT,

FIRST EARL OF CHATHAM,

British Statesman, "The Great Commoner." (1708-1778.)

OUR nature is corrupted and defiled; in order to become Christ's disciple, and worthy to partake of the privileges of His Gospel, we must "be created in righteousness and true holiness."

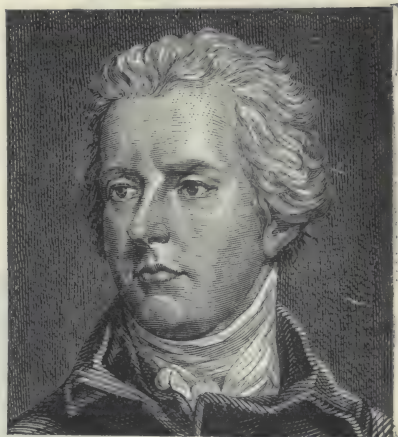
Believing in Jesus Christ acquits from the guilt of sins committed before such belief, and this in order to a better life; but believing in Jesus Christ does not acquit from the guilt of any sins continued in after this belief, and during our Christian profession, but indeed extremely adds to it.—
Appendix, Volume IV, "Correspondence of William Pitt, Earl of Chatham."

WILLIAM PITT,

English Statesman and Orator. (1759-1806.)

HE was the second son of the Earl of Chatham, and not only imitated his father's

intellectual and political worth, but his religious character as well. At different times in his great speeches he was wont to speak in the loftiest strain of the Christian religion, and to quote freely from the Word of God, but all that he may have said in his life-



time is as nothing compared to the sublime climax in the hour of his dissolution. It was on the 23d of January, 1806, that he died, and clasping his hands he uttered these words, rising as he spoke, "I throw myself *entirely*,"—laying strong emphasis upon the word—"upon the mercy of God, through the merits of Christ."—Page 543, "*Worthies of the World.*"

DAVID DIXON PORTER,

Admiral in United States Navy.

(1813-1891.)



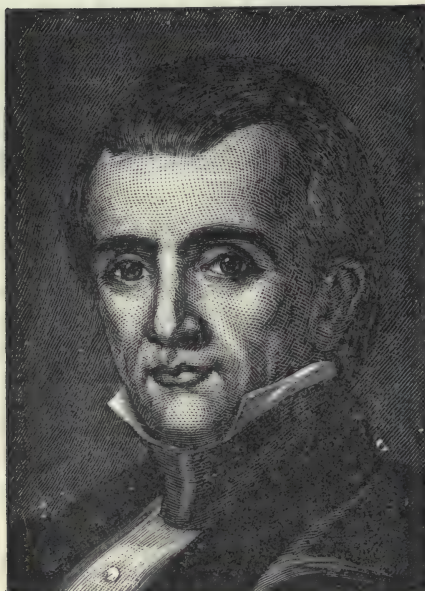
WHEN one sees how much has been done for the world by the disciples of Christ and those professing the Christian religion, he must be astonished to find anyone who hesitates to believe in the Divine origin of Jesus and the wonderful works He performed, all of which are so beautifully portrayed by the author of the work under consideration; and no man or

woman of real intelligence would hesitate to believe that it is only through Christ that sinners can be saved, unless their vanity is so great that they think they are capable of saving themselves without an intermediary.

David D. Porter

JAMES KNOX POLK,

Eleventh President of the United States. (1795-1849.)



IN his last sickness he expressed his sense of unworthiness before God, together with painful apprehension that he had long delayed to seek the Divine favor and to devote himself to the service of Christ, to expect His pardoning mercy on his death-bed. He at last professed to have obtained pardon for all his sins, and the purification of his heart through the blood of our Lord Jesus Christ. From

the time that he realized this great blessing, and attached himself to the Church, he never expressed the slightest doubt, but with meekness and humility praised the Lord for His abundant mercy, and with unwavering confidence reposed upon the Saviour, and died in the full assurance of a glorious immortality.—Page 395, *"American Christian Rulers,"* by Edward J. Giddings.

SERGEANT SMITH PRENTISS,

Lawyer, Orator, and Congressman. (1808-1850.)

HE called repeatedly upon God. One day when he was very low, and much distressed at the idea of death, I urged him to go to the Saviour, and repeated to him many sentences from the Bible; but he said God would never forgive him; that I did not know how wicked he had been. I told him only to repent and believe in the Lord Jesus Christ, and "though his sins were as scarlet, they would be white as snow." This seemed to quiet him. . . . Yesterday I heard him say, as if to himself, "O God, the Son, have mercy on me!"—Page 561, Volume II, of "*A Memoir of S. S. Prentiss*," edited by his brother.

PETER I. (PETER THE GREAT)
ALEXEIEVITCH,

Czar of Russia. (1675-1725.)

SOVEREIGNS have rights only over the bodies of their people; Christ Jesus is the sovereign of their souls.

By the mercy of God and your prayers we are alive and in good health; following the Divine command given to our forefather, Adam, we are hard at work. What we do is not from any necessity, but for the sake of learning navigation, so that, having mastered it thoroughly, we can, when we return, be victors over the enemies of Jesus Christ.—"*Peter the Great as a Ruler and Reformer*," by Eugene Schuyler, *Scribner's Monthly*, 1880.


TERENCE VINCENT POWDERLY,

Late General Master Workman of the Knights of Labor.

CHRIST was right. He spoke for the poor, worked for the poor, and died for the poor. He went to the bottom of land, money, and labor; was a lover of equality and fraternity; believed that no one was better than his brother man. He combated evils as He found them. His efforts were directed against the money

changers or bankers of His day; against the crafty few who stole the land from the many.

Christ founded Christianity; and if Christianity means anything, it means that for which Christ died should be practiced on earth. Churches were founded in His name, but in His *name* only. If Christ were to visit this earth now, and on a Sunday morning enter one of our fashionable churches dedicated to His honor and glory, He would be given a seat near the door where He would hear His disciples apologizing for the mortal sins of the rich and denouncing the trivial omissions of the poor. He would find the tribes of Judas strong and numerous; the descendants of those who raised the Cross and nailed Him to it would He find in charge of the political machinery of the day. Christ was right; His teachings were right; they live on, and will not die. They inspire the lowly, strengthen the weak, and shine out in blazing truth before the oppressed among men. All Christians agree on the divine attributes of Christ; all believe Him to be the Son of God, and equal to Him in power, love and goodness.



EDWARD JOHN PHELPS,

Lawyer; Ex-President American Bar Association; late Ambassador to Great Britain; Kent Professor of Law, and Lecturer on Equity and International Law, Yale University.




THE substantial facts on which Christianity is founded are within the scope of this indispensable rule—the testimony of individual witnesses, over whose graves many centuries have passed. For more than 1800 years that truth has been accepted almost universally wherever it has been made known. In the history of the world it has been in all generations the most important factor, and has

molded and controlled, as nothing else ever did, the conduct, the progress and destiny of the human race. Time and the general assent of humanity have thus established the truth of the fundamental facts of the religion of Jesus Christ. It is too late to deny them or to controvert them by cavil or criticism over evidence long passed beyond the region of human scrutiny. And the Faith, so far as it depends on the testimony of men, rests on the same foundation that justice, experience and necessity concur in according to all facts on which the rights of mankind repose after the witnesses are gone.—*From a Lecture before the Yale Divinity School.*

THEOPHILUS PARSONS,


Chief Justice Supreme Court of Massachusetts, 1806 until death.

(1750–1813.)

 EXAMINED and weighed the proofs and objections to Christianity many years ago, with the accuracy of a lawyer, and the result was so entirely a conviction of its truth that I have only to regret my belief has not more completely influenced my conduct.—*Page 313, Memoirs.*

WILLIAM HICKLING PRESCOTT,

Historian, Author, and Poet. (1796–1859.)

 REJOICE, my little friend, that you are a believer. For my own part, I have no doubt either of the truths of Christianity, or of the momentous and infinite importance of those truths. I hear a thousand things from the pulpit that make me smile, yet I would rather be a Christian of the very humblest order of intellect than the most gloriously-gifted infidel that ever blazed like a comet through the atmosphere of earth.—*See "The Poems of George D. Prentice, edited with a Biographical Sketch."*

What we do, we shall indeed be accountable. The doc-

trines of our Saviour unfold the code of morals by which our conduct shall be regulated. Who, then, whatever difficulties he may meet with in particular incidents and opinions recorded in the Gospels, can hesitate to receive the great and religious and moral truth inculcated by the Saviour as *the words of inspiration*? I can not, certainly! On this, then, I will rest, and for all else "Wait the great teacher, Death, and God adore!"—"*Life of William Hickling Prescott*," by *George Ticknor*.

DANIEL BOARDMAN PURINTON,

President of Denison University.

I REGARD Jesus Christ as the Central Personage of human history, and the Source of the world's best progress, as well as the Divine Revealer of the only infinite and eternal God. I believe the Holy Scriptures to be the inspired record of what men need to know concerning what God has done through Christ in their creation and redemption. An abiding faith in the Bible as a Divine Book, and in Jesus Christ as a living, loving, personal Saviour has, for twenty-five years, furnished me the sweetest, noblest, and richest experiences of my life. My hopes for the future of myself and of all men are centered in Jesus Christ, the Lord.

Daniel B. Purinton.

JAMES PYLE,


Financier and Manufacturer.

I CHRIST and the Bible are to me more than all things else, because they are the only safe Guides to eternal life. I accept His Word as final, His atonement as sufficient, His Providence as plain, and His Will as mine.

James Pyle.

WILLIAM ORDWAY PARTRIDGE,

Sculptor; Sculptor of the Kauffmann Memorial, Washington.

HE potent personality of our Divine Master still broods over Palestine. It seems but yesterday when our Saviour walked out of Jerusalem, over Judea, through Samaria. . . . Renan said that his own dictum is his only authority. I prefer to trust to the historical sequences of the ages, and to faith, rather than to this French critic.—*Success*, December, 1901.


FRANCIS QUARLES.

English Poet. (1592-1644.)

GLORYING IN THE CROSS.

"In cruce stat securus amor."

"God forbid that I should glory, save in the Cross of Christ."

Y trust is in the Cross; let beauty flag
 Her loose, her wanton sail;
 Let countenance-guilding honor cease to brag
 In courtly terms and vail;
 Let ditch-bred wealth henceforth forget to wag
 Her base though golden tail;
 False beauty's conquest is but real loss,
 And wealth but golden dross;
 Best honor's but a blast: my trust is in the Cross.

My trust is in the Cross; there lies my rest;
 My fast, my sole delight.
 Let cold-mouthed Boreas, or the hot-mouthed East,
 Blow till they burst with spite;
 Let earth and hell conspire their best,
 And join their twisted might;
 Let showers of thunder-bolts dart down and wound me,
 And troops of fiends surround me,
 All this may well confront; all this shall ne'er confound me.

JOHN DUNCAN QUACKENBOS,

Author, and Professor of English Literature in Columbia College.

FOREMOST of this class in eloquence of diction, sublimity of thought, and versatility of genius stands ISAIAH. Majesty, united with elaborate finish; a harmony that delights the soul; a variety that imparts freshness without detracting from dignity; simplicity, with unvarying purity of language, conspire to make the lyric verse of "The Evangelical Prophet" the most appropriate embodiment of the awful messages of God to the Jews, the promise of a Messiah, and universal peace.

Of the facts presented in these first five books of the Old Testament, some are confirmed by hieroglyphic inscriptions, but of the greater part we should have no knowledge without the inspired narrative. Aside, therefore, from its religious bearing, the Pentateuch is invaluable as an historical record of primeval ages; while its clear, concise, dignified style, rich with noble thoughts, expressed in the venerable language of authority, is worthy of its sublime subjects.—*Pages 96 and 91 of "Illustrated History of American Literature," by John Duncan Quackenbos.*

JOSIAH QUINCY.

Statesman, and President of Harvard College.

(1772-1864.)

THE great, comprehensive truths, written in letters of living light on every page of our history—the language addressed by every past age of New England to all future ages, is this: *Human happiness has no perfect security but freedom; freedom, none but virtue; virtue, none but knowledge; and neither freedom, nor virtue, nor knowledge has any vigor or immortal hope except in the principles of the Christian faith, and in the sanctions of the Christian religion.*—*From an address delivered in Bos'on,*

September 17, 1830—the close of the second century since the first settlement of that city.

EDGAR QUINET,

French Author and Philosopher. (1803-1875.)

IF any one thing distinguishes Christianity from preceding religions, it is that the Gospel is not the apotheosis of nature in general, but of personality itself. It has this character in its beginning and in its end; in its monuments and in its dogmas. . . . The internal dominion of the soul which feels itself greater than the universe—this is the lasting miracle of the Gospel. And this prodigy is no illusion, no allegory; it is reality. In the same manner as in paganism the sea, primitive night, the shoreless chaos, gave a solid basis to popular fictions, here, also, the infinite soul of Christ served as a foundation for all Christian influences; for, what is the Gospel if it be not an unfolding of the inner world? All life, all grandeur, as well as all misery, rises from the individual. Suppose, then, that we wish to exalt ourselves in union with all the human race, we must not deny the dignity of the individual. The noblest work of Christianity is to have consecrated the individual in the highest manner.—*Pages 74 and 75, "Voices of the Church."*

JEAN RACINE,

French Dramatic Poet. (1639-1699.)

JESUS in our hearts designs to shine to-day; Jesus, who is entirely one with the divine Father, and His divine Father is one with Him.

The Word, image of the Father, left His eternal throne, and of a mortal mother chose to be born Man. He deprived himself of His splendor, and came down, poor and miserable, to teach the guilty race true greatness.—*Miscellaneous Writings of Racine.*

SIR WALTER RALEIGH,

English Navigator, Statesman, and Courtier. (1552-1618)



The exceeding umbrageousness of this tree he compareth to the dark and shadowy life of man; through which the sun of justice being not able to pierce, we have all remained in the shadow of death till it pleased Christ, the tree of the Cross for our enlightenment and redemption.—Page 105, *“Allibone's Prose Quotations.”*

I entreat you all to join me in prayer that the great God of Heaven, . . . would forgive me, and cast my sins from me, and that He would receive me into everlasting life; and I hope to be saved, and to have my sins washed away by the precious blood of our Saviour, Jesus Christ, so I take leave of you all, making my peace with God.—*“Worthies of the World.”*

THE RIGHT HONORABLE LORD
RADSTOCK,

English Statesman.

TRUST that we shall recognize our duty and our responsibility with reference to that magnificent Gospel which we rejoice in. . . . I think it will have your hearty assent when I propose that we spend a short time praying definitely for those who have gone out in

the name of Christ by thousands and tens of thousands to other lands.

Supposing we all had to face these difficulties eighteen hundred years ago, when the Blessed One was upon earth, what would we have done? We would have said, "We will just go and ask the Lord about it." He would have put it right, do not you think? Is He less in our midst to-day? Have we not been looking to our organizations and our plans, and have forgotten Him? We have forgotten that He is really in each place the Head of the little Church, and that when the little Church recognizes Him as the Head, He will, according to the very constitution of that Church, not merely guide it, but manifest Himself as the Head of the Body.—*Pages 73, 90, Volume I, and page 486, Volume II, "Report of the Missionary Conference," London, 1888.*

SAMUEL JACKSON RANDALL,

Congressman 1863–1890; Twice Speaker of the House,
(1828–1890.)

GENTLEMEN, Christianity *is* true. The man who doubts it discredits his own intelligence. I have examined this matter for myself.

I know that God has given me influence among my fellow men, and as I have a prospect of recovery I want henceforth to use the influence of my example on the side of Christianity.—*Washington Papers.*


Those who enjoyed his friendship will remember that temper which years of sickness and pain seemed only to make sweeter and sweeter, until he at last fell asleep on the bosom of his Saviour, a faithful servant of God.—*In Memorial Address of Congressman Gibson of Louisiana.*

To my mind, at least, the fact that Samuel J. Randall openly, earnestly embraced the Christian faith ought to go far to confirm the wavering, and remove the doubts of those

who are hesitating, for he was a strong man, and no fear of death moved him, but his profession was the result of a clear and full conviction that there is a life beyond the grave.—*In Memorial Address of Congressman Butterworth of Ohio.*


SIR HENRY RAMSAY,

British Statesman in India. (1816-1893.)

HE true President of this conference is the Lord Jesus Christ, and the promise of His Divine presence is the surest guarantee of success. We must forget all differences of opinion and look to Him who is the Light of the world.—Page 285, “*Twelve Indian Statesmen*,” by George Smith.

JOHN RANDOLPH,

Orator and Statesman. (1773-1833.)

WAS raised by a pious mother (God bless her memory), who taught me the Christian religion in all its requirements. But, alas! I grew up an infidel complete, a decided deist. But when I became a man, in this as well as other matters, I resolved to examine for myself, and never pin my faith to another man's sleeve. So I bought this Bible; I studied over it; I sought and procured those books for and against, and when my labors were ended I came to this irresistible conclusion, that the Bible is true. It would have been as easy for a mole to have written Sir Isaac Newton's treatise on optics as for uninspired men to have written the Bible.

Have you read THE BOOK? What I say on this subject I not only believe, but I know to be true—that the Bible studied with an humble and a contrite heart never yet failed to do its work. . . . I would not give up my slender portion of the price paid for our redemption—yes, my brother, *our* redemption—the ransom of sinners— . . .

I say I would not exchange my little portion in the Son of David for the power and glory of the Parthian and Roman empires, as described by Milton in the temptation of our Lord, not for all with which the enemy tempted the Saviour of men.—*From a letter to his brother-in-law, the Hon. St. George Tucker.*

LEOPOLD RANKE,

German Historian. (1795–1886.)

IT was at this period of the world's development that Jesus Christ was born. How obscure and unpretending was His life! His occupation was to heal the sick and to discourse of God in parables with a few fishermen, who did not always understand His words. He had not where to lay His head. Yet, even from the worldly point of view whence we consider it, we may safely assert that nothing more guileless, or more impressive, or more exalted, or more holy, has ever been seen on earth than were His life, His whole conversation, and His death. In His every word there breathes the pure spirit of God. They are words, as Peter expressed it, of eternal life. The records of humanity present nothing that can be compared, however remotely, with the life of Jesus. As on the coins of Constantine, the labarum, with the monogram of Christ, is seen to rise above the conquered dragon, so did the worship and name of Jesus exalt itself over the vanquished gods of heathenism.—“*History of the Popes, their Church and State,*” by Leopold Ranke, and translated by E. Foster, Volume I, pages 2, 3, and 6.

FRANCIS A. ROE,

Rear-Admiral.

THE religion of Jesus Christ, and its Bible, is the only source or fountain of righteousness, justice or peace to man on earth.

F. A. Roe,

JOHN RAY,

English Naturalist. (1628-1705.)

FOR the cure of this disease an humble, serious, hearty repentance is the only physic; not to expiate the guilt of it, but to qualify us to partake of the benefit of Christ's atonement.—Page 623, "*Allibone's Prose Quotations*."

Let us admire the transcendent and unmerited goodness of God in doing such great things for us as sending His Son into the world to take our nature upon Him, to suffer death for our sins, and to give us the promise of eternal life; and let us endeavor in some measure to answer this love by suitable affection of the most ardent gratitude that the eternal Son of God, equal with the Father, shall so highly advance our nature as to unite it with the Divine in one Person.—"*Life of Ray*," "*Sunday at Home*," 1876.

THOMAS BUCHANAN READ,

Poet and Artist. (1822-1872.)

THE NATIVITY.

THE air was still o'er Bethlehem's plain,
As if the great night held its breath,
When Life Eternal came to reign
Over a world of death.

All nature felt a thrill Divine
When burst that meteor on the night;
Which, pointing to the Saviour's shrine,
Proclaimed the new-born Light,

Light to the shepherds! and the star
Gilded their silent midnight fold;
Light to the wise men from afar,
Bearing their gifts of gold.


Light to a realm of sin and grief;
Light to a world in all its needs;
The Light of Life, a new belief,
Rising o'er fallen creeds.

Light on a tangled path of thorns,
 Though leading to a martyr's throne;
 A light to guide till Christ returns
 In glory to His own.

There still it shines, while far abroad
 The Christmas choir sings now, as then,
 "Glory, glory unto our God!
 Peace and good-will to men!"

CHARLES READE,

English Novelist. (1814-1884.)

 AN inscription by Mr. Reade may be found on pages 335, Volume II, of "Charles Reade, a Memoir," by Charles L. Reade and the Rev. Compton Reade.

This was written not only to leave behind a record of his religious attitude, but to silence certain critics of his time.

This inscription, prepared a few days before his death, appears on his monument:

Here Lie
 By the Side of His Beloved Friend
 the Mortal Remains of
 CHARLES READE,
 Dramatist, Novelist, and Journalist.
 His last words to Mankind are on this stone.

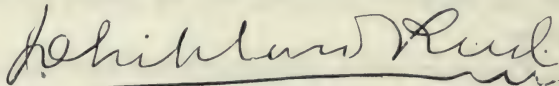
I hope for resurrection, not from any power in nature, but from the will of the Lord God Omnipotent, who made nature and me. He created man out of nothing, which nature could not. He can restore man from the dust, which nature can not. And I hope for holiness and happiness in a future life, not for anything I have said or done in this body, but from the merits and mediation of Jesus Christ. He has promised His intercession; once granted, can not be rejected; for He is God, and His merits are infinite; a man's sins are but human and finite. "Him that cometh to me, I will in

no wise cast out." "If any man sin, we have an Advocate with the Father, Jesus Christ, the Righteous; and He is the propitiation for our sins."

WHITELAW REID,

Journalist, Editor of the New York Tribune, and Diplomat.

I SHOULD have little respect for any man who had reached serious years and had not given much serious thought to the questions relating to religion and a future state. I have known few well-balanced and intellectual men, of mature age, who either did not have a sincere faith in the revealed doctrines of the Holy Bible and of the religion of Jesus Christ, or did not wish they might have—and I have never known any other men more thoroughly deserving pity than those who could not realize that wish.



CHARLES FRANCIS RICHARDSON,

Author, Journalist, and Educator.

LOVE.

IF suddenly upon the street
 My gracious Saviour I should meet,
 And He would say, "As I love thee,
 What love hast thou to offer Me?"
 Then what could this poor heart of mine
 Dare to offer to that heart Divine?

His eye would pierce my outward show,
 His thought my inmost thought would know;
 And if I said, "I love Thee, Lord,"
 He would not heed my spoken word,
 Because my daily life would tell
 If verily I loved Him well.

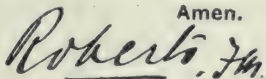
LORD ROBERTS,

British Field-Marshal.

ALmighty FATHER, I have often sinned against Thee. O wash me in the precious blood of the Lamb of God Fill me with Thy Holy Spirit that I may lead a new life Spare me to see again those whom I love at home, or fit me for Thy presence in peace.

If it be Thy will, enable us to win victory for England but above all grant us the better victory over temptation and sin, over life and death, that we may be more than conquerors through Him who loved us and laid down His life for us, Jesus our Saviour, the Captain of the Army of God.

Amen.



JEAN PAUL FRED RICHTER,

German Author. (1763-1825.)

LIVING religion grows not by the doctrines but by the narratives of the Bible; the best Christian religious doctrines are the life of Jesus Christ, and after that the sufferings and deaths of His followers, even those not spoken of in the Holy Scriptures.—“*Levana, Second Fragment*,” Section 38, Bohn Edition.

DAVID RITTENHOUSE,

Astronomer and Mathematician (1732-1796.)

HIS house and his manner of living exhibited the taste of a philosopher and the temper of a Christian. His researches into natural philosophy gave him just ideas of the Divine perfections. But he did not confine himself to the instructions of nature; he saw the necessity of something more; he believed the Christian revelation.

He observed, as one argument in favor of its truth, that the miracles of our Saviour differed entirely from all pretended miracles, in being entirely of a benevolent nature. The testimony of a man possessed of an exalted understanding to the fullness of Christian evidence outweighs the declarations of thousands.—Page 1027, "*The Encyclopædia of Religious Knowledge.*"

CHARLES RITTER,

German Geographer. (1779-1859.)

IN respect to my eternity my Saviour and my Redeemer will decide according to His grace. While deeply conscious of my unworthiness and sins, I am still trusting, because I know that God is the everlasting love and mercy, and that "my Redeemer liveth," who maketh His faithful to be the partakers of the grace of the eternal and righteous.—Page 187, "*God's Witnesses in the Kingdom of Nature,*" by Otto Boeckler, Professor in the University of Greifswald.

WILLIAM CABELL RIVES,

United States Senator, 1832 and 1845; Twice Minister to France.
(1793-1868.)

THE blessings of a free government cannot, I am convinced, be long preserved anywhere but by the influence and discipline of the Christian religion deeply planted in the hearts and lives of all classes. In a popular government how vital the necessity that this sense of responsibility should be fortified and enforced, in the minds of both the people and their agents, by those sanctions which the Word of God only can supply. . . . Build upon the sure foundation—the records of Divine Truth in the hands and in the hearts of the people, as the ever-present rule and guide of life.—"*Testimonies to the Value of the Sacred Scriptures,*" by the American Bible Society.



“THY STATUTES HAVE BEEN MY SONGS IN THE HOUSE OF MY PILGRIMAGE.”

I LOVE Thy law; it is my meditation all the day; better to me than thousands of gold and silver. . . . I have been young, now I am old, yet I have not seen the righteous forsaken. . . . I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me.—*The Psalmist.*

THEODORE ROOSEVELT,

Governor of New York; late Colonel of the "Rough Riders";
Twenty-sixth President of the United States.

I BELIEVE in practical or applied Christianity. No sincere Christian will leave to the representatives of Satan the strong qualities. Cultivate the qualities of many-sided strength. I want you not only to be able to abstain, but I want you to be able to hold your own in the world, not merely to endure, but to fight the good fight of faith; not merely to refrain from doing evil, but to war valiantly for righteousness against evil, for the great Captain of your salvation! I preach "the sword of the Lord and of Gideon!"—*Part of an Address before the Y. M. C. A. of Albany, New York, March, 1899.*

JOHN WILMOT ROCHESTER,

English Author and Courtier. (1647-1680.)

FOR the benefit of those whom I have drawn into sin, by my example and encouragement, I leave the world this my last declaration, which I deliver in the presence of the GREAT GOD, who knows the secrets of all hearts, and before whom I am preparing to be judged; that, from the bottom of my soul, I detest and abhor the whole course of my wicked life; that I can never sufficiently admire the goodness of God, who has given me a true sense of my pernicious opinions and vile practices by which I have hitherto lived, without hope, and without God in the world; having been an open enemy to Jesus Christ, doing the utmost despite to the Holy Spirit of grace; and that the greatest testimony of my charity to such is to warn them in the name of God, and as they regard the welfare of their immortal souls, no more to deny His being or His Providence, or despise His goodness; no more to make a mock of sin, or condemn the pure and excellent religion of my ever blessed

Redeemer, through whose merits alone I, one of the greatest of sinners, do yet hope for mercy and forgiveness. Amen!


Declared and signed in the presence of

J. ROCHESTER,
ANN ROCHESTER,
ROBERT PARSONS.

—*From a small Volume by Dr. Burnet: "Some Passages in the Life and Death of John, Earl of Rochester."*

GEORGE JOHN ROMANES,*

British Psychologist and Zoologist. (1848-1894.)

HE doctrines of the Incarnation and the Trinity seemed to be most absurd to me in my agnostic days. Now I see in them no rational difficulty at all. Once it seemed to me impossible that any proposition, verbally intelligible as such, could be more violently absurd than the doctrine of the Incarnation. Now I see that this standpoint is wholly irrational, due only to the blindness of reason itself, promoted by purely scientific thought.

Christ foretold repeatedly that while those who received the Holy Ghost, who came to the Father through faith in the Son, who were born again of the Spirit, would be absolutely certain of Christian truth, as it were, by direct intuition. The carnally minded, on the other hand, would not be affected by any amount of direct evidence, even though one rose from the dead—as indeed Christ shortly afterwards did, with fulfillment of this prediction.

One of the strongest pieces of objective evidence in favor of Christianity is not sufficiently enforced by apologists. Indeed, I am not aware that I have ever seen it mentioned. It is the absence from the biography of Christ of any doctrines which the subsequent growth of human knowledge, whether in natural science, ethics, or elsewhere, has had

* The writer of "Thoughts" returned before his death to that full, deliberate communion with the Church of Jesus Christ which he had for so many years been conscientiously compelled to forego.—*Editor.*

to discount. This negative argument is almost as strong as is the positive one from what Christ did teach. For when we consider that in literal truth there is no reason why any of His words should ever pass away in the sense of becoming obsolete.—“*Thoughts on Religion*,” by George John Romanes, edited by Charles Gore.

SAMUEL ROGERS,

English Poet. (1763–1856.)

FROM “THE VOYAGE OF COLUMBUS.”

NOT thine the olive, but the sword to bring.
 Not peace, but war! Yet from these shores shall spring
 Peace without end; from these, with blood defiled,
 Spread the pure spirit of thy Master mild!
 Here, in His train, shall arts and arms attend—
 Arts to adorn, and arms but to defend.
 Assembling here, all nations shall be blessed;
 The sad be comforted, the weary rest;
 Untouch'd shall drop the fetters from the slave,
 And He shall rule the world He died to save.

—Canto XII.

JOSEPH COMPTON RICKETT,

Member British Parliament.

IF a man rejects the revelation of Jesus Christ do not argue with him. Send him to the nearest preacher, making his direct appeal to the heart. Since we must have religion, and a religion under some form, we may prove to our opponents that the best available one is Christianity. The argument which presses home upon the conscience the claims of the Bible rests on the fact that the Book is the vehicle of Divine revelation. Like the ark of the Hebrews, it becomes the seat of revelation when the Spirit of God descends upon it in living flame; the Book becomes a precious thing illuminated and glorified on every page.—*Address at the Twenty seventh Annual Meeting, Christian Evidence Society, London.*

HENRY WADE ROGERS,

President of Northwestern University; Late Dean of Law School,
University of Michigan.

HEARTILY accept the Bible as the Word of God, and sincerely believe in Jesus Christ as the Saviour of men. The happiness and the peace of the world are dependent on the inspired doctrines which the book teaches, and which Jesus of Nazareth proclaimed among the people. The hope of the nations lies in the acceptance of the principles of the Christian religion. The most perfect manhood and womanhood is that which most nearly conforms to the Christian ideals.

Henry Wade Rogers—


PETER MARK ROGET,

English Physician, Physiologist, and Writer. (1779-1869.)

HAPPILY there has been vouchsafed to us, from a higher source, a pure and heavenly light to guide our faltering steps and animate our fainting spirit in this dark and dreary research; *revealing those truths* which imports us most of all to know, giving to mortality higher sanctions; elevating our powers and our affections to nobler objects that belong to earth, and inspiring more exalted themes of thanksgiving and praise.—Page 447, *Volume II, in Bridgewater Treatise of "Animal and Vegetable Physiology,"* by Peter Mark Roget, late Secretary of the Royal Society, and author of "*Thesaurus of English Words and Phrases.*"


CHARLES ROLLIN,

French Historian. (1661-1741.)

E see here the principal fruits to be derived from the study of profane history, of which every page declares what mankind were during so many ages, and what we ourselves would still have been had not the peculiar mercy which made known the Saviour of the world to us drawn us out of the abyss in which all our forefathers were swallowed up. "It is of the Lord's mercies we are not consumed!" A mercy freely and entirely conferred, which we have no power to deserve in any manner of ourselves, and for which we ought to render eternal homage of gratitude and praise to the grace of Jesus Christ.—*From "Conclusion of the Whole Work," Volume II, page 626, Rollin's Ancient History.*

JEAN JACQUES ROUSSEAU,

French Philosopher and Writer. (1712-1778.)

I WILL confess to you, that the majesty of the Scriptures strikes me with admiration, as the purity of the Gospel has its influence upon my heart. Peruse the works of our philosophers, with all their pomp of diction, how mean, how contemptible, are they compared with the Scriptures! Is it possible that a Book, at once so sublime and so simple, can be the work of man? Is it possible that the Person whose history it relates be Himself a mere man? . . . Yes, if the life and death of Socrates are those of a philosopher, the life and death of Jesus Christ are those of a God. Should we suppose the Gospel was a story, invented to please? It is not in this manner that we forge tales; for the actions of Socrates, of which no person has the least doubt, are less satisfactorily attested than those of Jesus Christ.—*"Emilius and Sophia," Vol. III, Book IV, pages 136 and 139 (English Edition, 1767)*

DANTE GABRIEL ROSETTI,

British Painter and Poet. (1828-1882.)

COMMUNION HYMN.

ON a fair Sabbath-day, when his banquet is spread,
 It is pleasant to feast with my Lord;
 His stewards stand robed at the foot and the head
 Of the soul-filling, life-giving board.

No feast where the stomach alone hath its fill—
 He gives me His body and blood;
 The blood and the body (I'll think of it still)
 Of my Lord, which is Christ, which is God.

FRIEDRICH RUCKERT,

German Lyric Poet and Orientalist. (1788-1866.)

BETHLEHEM AND GOLGOTHA.

THOU who in a manger lying,
 Wert willing to be born a child,
 And on the Cross in anguish dying,
 The world to God hast reconciled!
 To pride, how mean Thy lowly manger!
 How infamous Thy Cross! yet stranger!
 Humility became the law
 At Bethlehem and Golgotha.

Proud kings, to worship One descended
 From humble shepherds, thither came;
 And nations to the Cross have wended
 As pilgrims to adore His name.
 By war's fierce tempest rudely battered,
 The world but not the Cross was shattered
 When East and West it struggling saw
 Round Bethlehem and Golgotha.

LORD JOHN RUSSELL,

British Statesman. (1792-1878.)

I PREFER the simple words of Christ to any dogmatic interpretation of them, and accept the fundamental truths of Christianity, the only revealed religion, as the basis of my faith. (*) I fall back on the faith of my childhood.—*See his Life, by Stuart J. Reid.*

* His dying words.

PETER PAUL RUBENS,

Flemish Painter. (1577-1640.)

THE best of the examples that Leonardo has left us in the Lord's Supper, in which he has represented the Apostles in places suitable to them, but our Saviour is in the midst of them all, being the most honorable, having no figure near enough to press or incommode Him. His attitude is grave, His arms are in a loose, free posture, to show the greater grandeur; while the Apostles appear in agitation, by their vehement desire to know which of them should betray their master.—*Written in Ruben's own hand in a Latin manuscript, and translated by De Piles. See page 524, Vol. II, of "A General Directory of Painters," by Matthew Pilkington.*

LORD WILLIAM RUSSELL,

English Patriot. (1639-1683.)


I HAVE the assurance of the love and mercy of God, in and through my blessed Redeemer, in whom I trust; and I do not question but I am going to partake of that fulness of joy which is in His presence forevermore.—*Page 112, Volume II of "The Life of Lord William*

Russell, with Some Account of the Times in which he Lived,"
by Lord John Russell.

BENJAMIN RUSH,

Physician; Signer of the Declaration of Independence.

(1745-1813.)


Y excellent wife, I must leave you, but God will take care of you. By the mystery of Thy holy incarnation; by Thy holy nativity; by Thy baptism, fasting, and temptation; by Thine agony and bloody sweat; by Thy cross and passion; by Thy precious death and burial; by Thy glorious resurrection and ascension, and by the coming of the Holy Ghost, blessed Jesus, wash away all my impurities, and receive me into Thy everlasting kingdom.—Page 45, "*American Medical Biography*."

I know there is an objection among many people to teaching children doctrines of any kind, because they are liable to be controverted. But let us not be wiser than our Maker. If moral precepts alone could have reformed mankind, the mission of the Son of God into all the world would have been unnecessary. The perfect morality of the Gospel rests upon the doctrine which, though often controverted has never been refuted: I mean the vicarious life and death of the Son of God.—"*Essays, Literary, Moral, and Philosophical*," (1798, 2d ed., 1806.)

JACOB RUSH,

Lawyer; Chief-Justice Supreme Court of Pennsylvania.

(1746-1820.)

OU have imbrued your hands in innocent blood for the sake of a little money. And though the water of the mountain hath washed the stain from your garments, and from your hands, yet oceans of water can never wash away the stain of guilt from your conscience. Nothing can possibly do this but the efficacious and all-

cleansing blood of a SAVIOUR. Be advised, therefore, to set about the great duty of repentance, and working out your salvation with fear and trembling.—*Extract from a Sentence to a prisoner guilty of murder. See "Charges on Moral and Religious Subjects," by Jacob Rush.*

JOHN RUSKIN,

English Art Writer.

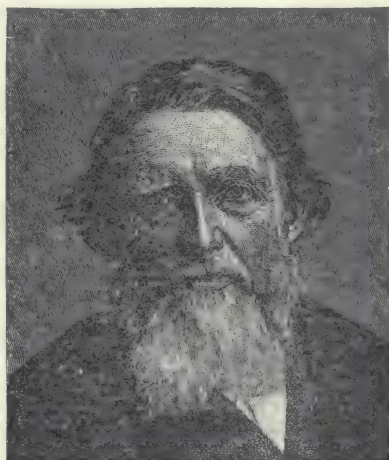
A FIRM word concerning Christianity itself . . .

what *was* the total meaning of it? . . .

The total meaning was, and is, that the God who made earth and its creatures took at a certain time upon the earth the flesh and form of man; in that flesh sustained pain, and died the death of the creature He had made; rose again after the dead

into a glorious human life, and when the date of the human race is ended will return in visible form and render to every man according to his work. Christianity is the belief in, and the love of, God thus manifested.—*Volume II, "Ruskin's Præterita."*


The English people are in possession of a Book which tells them, straight from the lips of God, all they ought to do and need to know. I have read that Book with as much care as the most of them for some forty years; and am thankful that on those who trust it I can press its pleadings. My endeavor has uniformly been to make them trust it more deeply than they do; trust it, not in their own favorite verses only,



but in the sum of all; trust it, not as a fetich or talisman which they are to be saved by daily repetition of, but as a Captain's order, to be obeyed at their peril.—*See Preface to "The Crown of Olives."*


THE RIGHT HONORABLE LORD REAY,

Late Governor of Bombay; President Royal Asiatic Society and University College, London; Chairman London School Board.

 HERE is no necessity to re-unite Christians. Christians are united. Christians ought to work together for the cause of Christ. Christ is the great Head of the Church. Christ is living among us. We should aim to bring a living Saviour to the homes of what is called the lapsed classes, and to bring the Divine Scriptures to them as in apostolic days.—*London City Magazine, June, 1896.*

JAMES F. RUSLING,

Lawyer and General.

 THINK Jesus Christ is incomparable, and the Holy Scriptures inestimable. They are the chiefest miracles of all time, and the supreme good of the world to-day and forever. Christ and the Bible are the complete and absolute Revelations of God.




I will tell you why I felt confident we would win at Gettysburg. Before the battle I retired alone to my room in the White House and got down on my knees and prayed to Almighty God to give us the victory. I said to Him that this was His war, and that if He would stand by the Nation now, I would stand by Him the rest of my life. He gave us the victory and I propose to keep my pledge.—*President Lincoln's Conversation with Generals Rusling and Sickles.*

JAMES WHITCOMB RILEY,

Poet.

EXTRACTS FROM "AFTERWHILES."

ET never the Story may tire us,
 First graven in symbols of stone,
 Rewritten on scrolls of papyrus
 And parchment, and scattered and blown
 By the winds of the tongues of all nations,
 Like a litter of leaves wildly whirled
 Down the rack of a hundred translations,
 From the earliest lisp of the world.

By the splendor in the Heavens, and the hush upon the sea,
 And the majesty of silence reigning over Galilee,
 We feel Thy kingly presence, and we humbly bow the knee,
 And lift our hearts and voices in gratefulness to Thee.


Thy messenger has spoken, and our doubts have fled and gone
 As the dark and spectral shadows of the night before the dawn;
 And, in the kindly shelter of the light around us drawn,
 We would nestle down forever in the breast we lean upon.

You have given us a Shepherd, You have given us a Guide,
 And the light of Heaven grew dimmer when You sent Him from Your
 side;

But He comes to lead Thy children where the gates will open wide
 To welcome His returning when His works are glorified.

JOSEPH RUSTON,


Member of Parliament.

HERE are some people who seem to say: "Leave the
 Christianity of your missions alone, and take, if you
 like, civilization to these people; teach them their
 duty to their neighbor; teach them to give up their
 horrible practices of cruelty and fraud." From such an advo-

cate I want to know where he gets his humanity from. I say the highest humanity is to be found in the teachings of Christ; and if you take them the teachings of Christ you will have given them that which is a higher humanity than can be found elsewhere. . . . I think there is no agency in connection with the Christian Church which is so dear to the heart of Christian people as that of missions. We all remember the time of our childhood, how our hearts were thrilled, and how an enthusiasm was kindled, by the recital of missionaries of their Christian work; and even now, in our maturer years, that enthusiasm, if it has become somewhat sobered, has become characterized by a not less intense zeal. —*From a speech delivered in Exeter Hall before the London Missionary Society.*

LEVERETT SALTONSTALL,

Lawyer.

HAT has Jesus Christ not done for humanity? It is impossible to picture to the imagination the world as it would be to-day without the wondrous power and influence which for eighteen centuries has impelled His followers to everything great and good they have accomplished. The blessings of home, with honor, truth, righteousness, charity, and all the higher virtues, proceed from Jesus Christ. The greatness and glory of Greece, with her schools of philosophy, her magnificent shrines, her poetry, eloquence, and art, were long past their meridian, and were fast fading into insignificance, while the Roman Empire was just bursting into power and splendor, when Jesus was born in an obscure province of this great empire, His Gospel destined to shed its blessed light over its remotest corner, until now it illuminates the civilized world—miracle of miracles! Truly, at the name of Jesus Christ all hearts should overflow with love and gratitude, especially at that holy season commemorative of His birth.—*Christian Register, December 22, 1887.*

IRA DAVID SANKEY,

Vocalist, and Composer of Sacred Music.



FEW years ago it was said that the old Bible was passing away; that Science was going to remove the Bible. This puts me in mind of an incident I heard recently. An Irishman was building a stone wall, and one of these wise philosophers came along, and said, "Patrick, that wall will fall down. I would not build any more." Patrick replied, "My dear sir, I call your attention to this fact, that I am building this wall four feet thick and three feet high, and when it tumbles over it will be taller than it was before." So I say about the Bible, when they have upset the Bible, it will be larger than before.

I am glad to see these two flags here to-day, representing the two great English-speaking nations that are to lead the van of Christianity, and to bring light and joy to all nations of the earth. I am in favor of every institution that will hold up Jesus Christ as the great essential magnet for both countries and all lands. . . . As we gather together in Jesus' name, the great moral Christian sense of these two nations will say to the politicians, "No more war." . . . There can be no war where Christ's doctrines are held and believed. Jesus Christ came along with this blessed message, "Peace on earth, and good will to men!"—*From his Address at the International Christian Endeavor Convention, New York, July 7-10, 1892.*

SIR JOSEPH SAVORY,

Lord Mayor of London.




CHRIST is the Saviour of the world, "the Lord our Righteousness." "His name shall endure forever His name shall be continued as long as the sun, and men shall be blessed in Him, all nations shall call Him blessed."

I believe that the Bible is the Word of God, the sword of the Spirit, given to us for use in our conflicts with the world, the flesh, and the devil. Let us search the Holy Scriptures, for they testify of Jesus Christ, and are able to make us wise unto salvation.

Joseph Savory

THE MARQUIS OF SALISBURY,

Prime Minister of Great Britian.

UR conquest is an invitation from Providence to take advantage of the means to spread the Gospel The Cross of Christ must shine upon the peoples of this world with unblemished splendor Caution within the limits of devotion and enthusiasm is the duty of our missionaries in foreign lands, who not only preach the Gospel of the Son of God, but are also representing to the eyes of the inhabitants to whom they preach the character and aims of the people from whom they come. They must not abandon the earnest prosecution of their life work, namely, the spreading of the worship of Christ and obedience to His Cross; but prudence is necessary in order that their devotion and sacrifice may succeed.—*See Address before the Bicentenary of the Society for the Promulgation of the Gospel in Foreign Parts.*

JOHN GODFREY SAXE,

Poet. (1816-1887.)

THE OLD CHAPEL BELL.

I never tolled a deeper knell,
Than when, in after years,
They laid her in the churchyard here,
Where this low mound appears,
(The very grave, my boy, that you
Are watering now with tears!)

It is thy mother! gentle boy,
 That claims this tale of mine.
 Thou art a flower whose fatal birth
 Destroyed the parent vine!
 A precious flower art thou, my child
 TWO LIVES WERE GIVEN FOR THINE!

One was thy sainted mother's, when
 She gave thee mortal birth;
 And one the Saviour's, when in death
 He shook the solid earth!
 Go, boy, and live as may befit
 Thy life's exceeding worth!

FRIEDRICH WILHELM SCHELLING,

German Philosopher. (1775-1854.)

AS regards the hypothesis that the life of Christ was adorned by myths I suppose that every one will admit that only such a life is glorified by myths and legends as has been already in some manner distinguished and moved into a higher region. Now the question is, How, in this Jewish country, did rabbi Jesus become the object of such glorification? Was it in virtue of His teaching? The stones which they took up show how the Jews received this. What, then, is the presupposition which may render so extraordinary a glorification probable? *Only if we grant that Christ passed for what we have recognized Him to be*, is it conceivable that in consequence of this opinion certain "myths" may have arisen. But if we grant this, we must presuppose the entire dignity of Christ, quite independently of the Gospels. It is not the Gospels which are necessary in order that we may recognize the majesty of Christ, *but it is the dignity of Christ which is necessary in order that we may be able to comprehend the Gospel narratives.*—*"Philosophie der Offenbarung," Sammtliche Werke, Part II, Volume IV, page 233.*

KARL WILHELM FRIEDRICH VON SCHLEGEL,

German Philosopher and Critic. (1772-1829.)

INQUIRY into the history of universal mental culture has almost everywhere shown that art, history, science are but so many developments, illustrations, or figurative applications of the imperishable Word of Divine Revelation.

Eminent Protestants have recently acknowledged and vindicated the Divine origin of the Bible and the Divinity of Christ in a peculiar and somewhat novel way. This is only an additional testimony to the truth as an earnest of its triumphs!

Christian perfection and blessedness are sublimely veiled in these three holy books, as in a cloud. Job shows us faith in the heroic endurance of suffering; Solomon declares to us Love in symbolic mystery, whilst the Psalms breathe forth hope in the struggle of earthly aspiration. In the latter, Christ, the eternal Word of life and reconciliation, everywhere clearly represents Himself, and therefore the Psalms have ever been, and will continue to be for all Christian time, the principal chant in all Church melody. They delineate the meeting of the Father and the Son, the anxious longing of the Son to be once more with the Father after a painful separation, and the merciful condescension of the Father, as they seek out each other in the surges of creation, and approach each other on the central grounds of love.—
Pages 394, 392, and 99, "Schlegel's History of Literature."

JOHANN CHRISTOPH FRIEDRICH SCHILLER,

German Poet. (1759-1805.)

LOVE is the ladder by which we climb up to the likeness of God. Unconsciously to ourselves, without laying claim to it, we aim at this.

Friendless was the great world's Master;
 And feeling this, He made the spirit world
 Blessed mirrors of His own blessedness!
 And though the Highest found no equal,
 Yet infinitude foams upward unto Him
 From the vast basin of creation's realm.


Let us become intimate with the high ideal unity, and we shall be drawn to one another in brotherly love. If we plant beauty and joy, we shall reap beauty and joy. If we think clearly, we shall love ardently. "Be ye perfect, as your Father in Heaven is perfect," says the Founder of our faith. Weak human nature turned pale at this command, therefore He explained Himself in clearer terms: "Love one another!"

Wisdom, with thy sunlike look,
 Awful goddess! turn thee back,
 And give way to Love,
 Who before thee went, with hero heart,
 Up the steep and stony path
 To the Godhead's very throne,
 Who, unveiling the Holiest,
 Showed to thee Elysium
 Through the vaulted sepulchre.

—*Volume IV, of Poems and Essays (Household Edition) by
 Johann C. F. Schiller.*

LEONHARD SCHMITZ,

German Philologist; Principal of the London College of the International Educational Society.

HE sacred history of the Jews, moreover, is of that peculiar kind that it ought not to be placed upon a level with that of less favorable nations, it being essentially of a religious character, and everyone ought to learn it from the Holy Scriptures themselves, rather than from any summary abridgement.

The most eventful occurrence which marks it is the birth

of our Lord Jesus Christ at Bethlehem in Judea. His birth is the beginning of the Christian era, and the date of the present year marks the number supposed to have elapsed since His birth, but the more accurate chronological calculation has shown that the birth of Christ must be dated four or five years before the commencement of the vulgar era.—*Preface and page 482 of "A Manual of Ancient History," by Dr. Leonhard Schmitz.*

JOHN McALLISTER SCHOFIELD,

General-in-Chief of the United States Army.

IN reply to your letter, I do not hesitate to say that in my opinion modern civilization owes all to Christ and the Bible.

Christianity has established its claim to Divine origin by its own good works. It has already ameliorated vastly the condition of man in all countries where it has found a foothold, and in proportion to the degree in which it has commanded the practical assent of the people. Even the horrors of war have been more than half removed by very imperfect attempts to follow the dictates of the religion of Christ, and as time advances and as Christian principles become more and more the guide of men, wars will become less, and less injurious to the human race, and it is to be hoped may finally cease. It is no longer necessary to discuss questions of authenticity of the Bible—by the fruits of its teachings we know it. The moral precepts and rules of action therein contained are the best guide known to man for his government on earth. This I believe to be the almost universal judgment of candid men who have impartially observed the operation of the various moral forces that have been potential in the affairs of the human race.



SIR WALTER SCOTT,

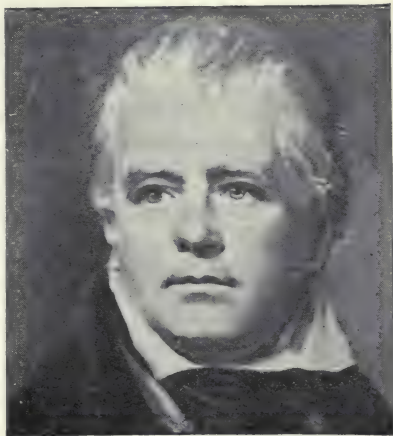
Scottish Novelist and Poet. (1771-1832.)

OH, on that day, that wrathful day,
 When man to judgment wakes from clay,
 Be Thou, O Christ, the sinner's stay,
 Though heaven and earth shall pass away.

Within this awful Volume lies
 The mystery of mysteries.
 Happiest they, of human race,
 To whom our God has granted grace
 To read, to fear, to hope, to pray,
 To lift the latch, and force the way;
 And better had they ne'er been born
 Who read to doubt, or read to scorn.

—*The Monastery, Chapter XII.*

"Here he expressed," writing of Sir Walter Scott's fatal illness, "a wish that I should read to him, and when I asked from what book, he said, 'Need you ask? There is but one!' I chose the fourteenth chapter of St. John's Gospel. He listened with mild devotion, and said when I had done, 'Well, this *is* a great comfort. I have followed you distinctly, and I feel as if I were yet to be myself again.'"—Page 729 of "*Memoirs of the Life of Scott*," by J. G. Lockhart.



The most learned, acute, and diligent student can not, in the longest life, obtain an entire knowledge of this one Volume. The more deeply he works the mine, the richer and more abundant he finds the ore; new light continually beams from this source of heavenly knowledge to direct the conduct, and illustrate the work of God and the ways of men;

and he will at last leave the world confessing: that the more he studied the Scriptures the fuller conviction he had of his *own ignorance, and of their inestimable value.*—Page 74 of *Allibone's Prose Quotations.*

JACOB GOULD SCHURMAN,

President of Cornell University.

WHAT thinking mind can escape the embrace of the Infinite Spirit? I believe in God as Universal Father, and in Jesus Christ, His Son, as the revelation of His character to men. I hold the Bible to be a guide to God, though a guide needing reinterpreta-tion with every advance of human knowledge, insight and experience. My religious faith is as independent of historical criticism as it is of natural science, and it regards conflicting theories with equal candor and with equal indifference. I am a friend of all the churches and organizations, however designated, which aim, each in its own way, to express the Divinity of Jesus Christ.



MAXIMILIAN DE BETHUNE SULLY,

Duke of Sully; Prime Minister to Henry IV. (1560-1641.)

WHOSO believeth the Apostles' Creed and dies obedient to the Decalogue—in charity with his neighbor, loving God with all his heart, and trusting in the mercy and merits of Christ's death—can not fail to be saved, whatever the sect may be to which he belongs.—Page 259, "*Henry of Navarre,*" and the *Huguenots of France*, by W. F. Willert.



CHIEF-JUSTICES UNITED STATES SUPREME COURT.

MORRIS REMICK WAITE, of Ohio,
Chief-Justice, 1874-1888,
Page 478.

JOHN JAY, of New York,
Chief-Justice, 1789-1795,
Page 251.

OLIVER ELLSWORTH, of Connecticut,
Chief-Justice, 1796-1800,
Page 141.

SAMUEL PORTLAND CHASE, of Ohio.
Chief-Justice, 1864-1873,
Page 79.

ROGER BROOKE TANEY, of Maryland,
Chief-Justice, 1836-1864,
Page 445.

JOHN MARSHALL, of Virginia,
Chief-Justice, 1801-1835,
Page 308.

WINFIELD SCOTT,

Lieutenant-General. (1786-1866.)

HE is no cheap Judas. I do not think he would have sold our Saviour for thirty shillings; but for the successorship of Pontius Pilate he would have betrayed Christ and the Apostles and the whole Christian Church.—*Criticism of a certain Political Character. See page 96, "Recollections of President Lincoln, and His Administration," by L. E. Chittenden, his Register of the Treasury.*

The fact was entirely ignored that slavery, in several States, was happily undergoing a gradual but sure amelioration, and could not fail to be more and more spontaneously accelerated, without the danger of reaction, if it were left to God's own time to introduce good for evil in His own way. So were forgotten that His great work—even the creation of the world—was one of time and deliberation, instead of a simple fiat, which, if He had pleased, would have been all-sufficient—that more years were allowed to intervene between the promise made to Abraham and the advent of our Saviour than Africans had been in America—the chosen people of God being, meanwhile, slaves in Egypt and Babylon—that the monarch oak and lofty pine—"fit to be the mast of some great ammiral"—require centuries to mature them—forgetting, too, that, as has just been shown, hundreds of years, more or less, are, in Divine estimation, but as a moment in the life of a people, or race of men.—*Page 177, Volume I, "Autobiography of General Scott."*

JOHN SELDEN,

English Statesman and Oriental Scholar.

(1584-1654.)

WE can best understand the meaning of Salvation from the Jews, to whom our Saviour was promised. They held that themselves should have the chief place of happiness in the other world; but the Gentiles that were good men should likewise have their part

of the bliss there too. Now by Christ the partition wall is broken down, and the Gentiles that believe in Him are admitted to the same place of bliss with the Jews.—*Page 246, "Table Talk," by John Selden.*

I have surveyed most of the learning that is among the sons of men, and my study is filled with books and manuscripts on various subjects; but I can not recollect any passage out of all my books and papers whereon I can rest my soul, save this from the sacred Scriptures: "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we shall live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." (Titus ii. 14.)—"Memoirs of John Selden," by G. W. Johnson.

HORATIO SEYMOUR,

War Governor of New York. (1810-1886.)


HE who studies with care the jurisprudence of the Old Testament will see that this feeling of reverence for forefathers and devotion to country is made the substance of positive law in the command that men should honor their fathers and mothers. But sacred poetry is filled with appeals to these sentiments, and the narratives of the Bible abound with proofs of the great truth that the days of those who fear them shall be long upon the land which God hath given them.

Men cross the ocean and encounter the fatigues, dangers of a journey to the other side of the earth, that they may walk through the streets of Jerusalem where our Saviour trod, or look out from the hill of Zion, or wander amid sacred places. These scenes bring to their minds the story

of the past in a way that thrills their nerves. . . . You will find that all history, all jurisprudence, all just reasonings, force us to the conclusion that not only does a Divine command, but that reason and justice call upon us all to honor our ancestors, and that there is a great practical truth which concerns the welfare and the power of all communities in the words of the inspired penman: "Honor thy father and thy mother that thy days may be long in the land which the Lord thy God giveth thee."—*See his oration, "The Future of the Human Race," delivered at Rome, N. Y., July 4, 1876.*

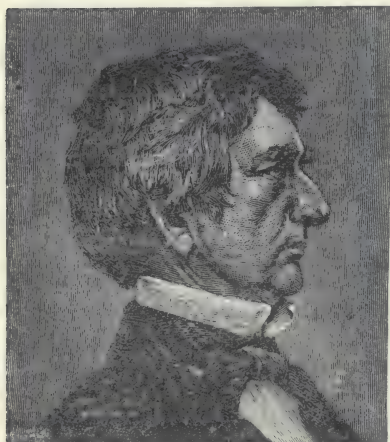
JOHN CAMPBELL SHAIRP,

Principal of the United College, St. Andrews; Professor of Poetry at Oxford, and Author. (1813–1885.)

HOSE most transcendent doctrines, Christ's atonement, His resurrection, the indwelling of His Spirit, are as much a part of the testimony about Christ, and of the agencies by which He has changed the world, as anything that we know of His character. . . . No fact in man's history is more certain than this, that the simple statement of Scripture, "Christ has appeared to put away sin by the sacrifice of Himself," has been efficacious to reach down to the lowest depths of men's souls beyond any other truth ever uttered on this earth. In the Resurrection, they have found the assurance that what conscience prophesies will in the end come true, that, though experience often seems against it, "right is stronger than wrong, truth is better than falsehood," purity shall prevail over sensual indulgence, meekness shall inherit the earth; for right, truth, and purity are summed up in their champion, Christ, and He has conquered death, the one unconquerable champion of the enemy.—*Pages 322 and 323 in "Studies in Poetry and Philosophy," by John Campbell Shairp.*

WILLIAM HENRY SEWARD,

Secretary of State under President Lincoln. (1801-1872.)



DO not believe human society, including not merely a few persons in any state, but whole masses of men, ever have attained, or ever can attain, a high state of intelligence, virtue, security, liberty, or happiness without the Holy Scriptures; even the whole hope of human progress is suspended on the

ever-growing influence of the Bible.

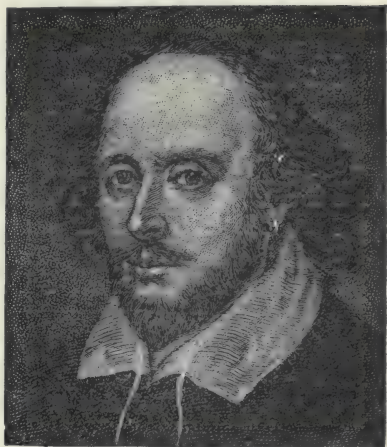
In his oration on "The Destiny of America," he said: "Shall we look to the sacred desk? Yes, indeed; for it is of Divine institution, and is approved by human experience. The ministers of Christ, inculcating Divine morals, under Divine authority, with Divine sanction, and sustained and aided by special cooperating influences of the Divine Spirit, are now carrying further and broadly onward the great work of the renewal of the civilization of the world, and its emancipation from superstition and despotism."

In 1836, as one of the honored Vice-Presidents of the American Bible Society, he expressed himself as follows: "I know not how long a republican government can flourish among a great people who have not the Bible; the experiment has never been tried; but this I do know: that the existing government of this country never could have had existence but for the Bible. And, further, I do, in my conscience, believe that if at every decade of years a copy of the Bible could be found in every family in the land its republican institutions would be perpetuated."—*Life of William Henry Seward,* by George E. Baker.

WILLIAM SHAKESPEARE,

English Poet and Dramatist. (1564-1616.)

IN the more complete editions of Shakespeare's works, which generally include a biography or memoir, may be found a copy from his last will, dated in the year of his death. The first clause reads: "In the name of God, Amen! I, William Shakespeare, of Stratford-upon-Avon, in the county of Warr., gent., in perfect health and memory, God be praised, do make and ordain this my last will and testament in manner and form following, that is to say, first, I commend my soul into the hands of God, my Creator, hoping and assuredly believing, through the only merits of Jesus Christ, my Saviour, to be made partaker of life everlasting, and my body to the earth whereof it is made."



QUOTATIONS.

Some say—that ever 'gainst that season comes
Wherein our Saviour's birth is celebrated
The bird of dawning singeth all night long.

—*Hamlet I. 1.*

Mark you this, Bassanio:
The devil can cite Scripture for his purpose.
An evil soul, producing holy witness,
Is like a villian with a smiling cheek,
A goodly apple rotten at the heart.

—*Merchant of Venice, I. 3.*

Before I be convict by course of law,
To threaten me with death is most unlawful.
I charge you, as you hope for any goodness,
By Christ's dear blood shed for our grievous sins
That you depart and lay no hands on me.

—*Richard III., I. 4.*

Alas, alas!

Why, all the souls that were forfeit once,
And He that might the vantage have took
Found out the remedy.—*Measure for Measure*, II. 1.

Therefore, friends,
As far as to the sepulcher of Christ
(Whose soldiers now, under whose blessed Cross
We are impressed to fight).
To chase these pagans in those holy fields,
Over whose acres walked those blessed feet,
Which fourteen hundred years ago were nail'd
For our advantage on the bitter Cross.

—*Henry IV.*, I. 1.

ROBINSON SOUTTAR,

Member of British Parliament.



THERE is but one Physician for the world's ills—
the God-man Christ Jesus; there is but one remedy
for the world's misery—regeneration, through the
Holy Ghost.

"As when the Hebrew Prophet raised the brazen serpent high,
The wounded looked and straight were cured, the people ceased to die;
So the Saviour on the Cross a healing virtue flows;
Who looks to Him with lively faith is saved from endless woes."

—*London City Mission Magazine*, June 1897.

NATHANIEL SOUTHGATE SHALER,

Professor of Geology in Harvard University.



MY first contact with natural science in my youth and
early manhood had the not uncommon effect of lead-
ing me far away from Christianity. Of late years a
further insight into the truths of nature has grad-
ually forced me once again towards the ground from which
I had departed.


It seems to me that the Christian doctrine, looked at
purely from the point of view of natural science, has the

merit of setting the altruistic motives on a wider foundation than any other form of religion. "Thou shalt love the Lord thy God with all thy soul and all thy might, and thy neighbor as thyself." It has carried man farther out of the prison of self than all the other teachings that have come to him.

Considering the religions of mankind as phenomena, and valuing them according to their relation with the series of organic developments, and leaving aside in the estimate all the prejudices of education, it seems to the student clear that Christianity occupies a peculiar place in these modes of thought. More than any other it is, in the essentials of its form, in the direct trend of psychic development. In my own mind, the doctrine of Christ is the summit and crown of the organic series.—*See Preface, and pages 273 and 275 of "The Interpretation of Nature," by Nathaniel Southgate Shaler.*

GRANVILLE SHARP,

English Reformer and Philanthropist. (1734-1813.)

HE omission of an act of mercy and benevolence towards our neighbor, when it is in our power and occasion requires it, is declared by our Lord, the Saviour of the world, to be as gross an affront, even to Himself, as if He had been personally neglected by us. "Inasmuch," says He, "as ye did it not to one of the least of these, ye did it not to Me."

Though our Lord endured the most provoking indignation from the licentious soldiery and reviling multitude in silence, answering not a word, agreeable to that striking character of a suffering Messiah so minutely described many ages before by the prophet Isaiah, yet He made an apparent distinction between the violence and injustice of these, as individuals, and the injustice of a man in a public character as a chief magistrate.—*Pages 19, 63, and 64, "The Law of Liberty, or Royal Law," by Granville Sharp.*

ELLIOTT FITCH SHEPARD.

Journalist. (1823-1893.)

I THINK that "there is none other name under heaven given among men whereby we must be saved, but the Name of Jesus Christ, neither is there salvation in any other." Therefore Adam, Abraham, David, Mary, Paul, Calvin, Edwards, Wesley, Judson, Adams, McCormick, all the redeemed, were and will be saved only by faith in His Name.

I think the Bible is the Word of God, and there are no seeming contradictions or errors in it which may not be fully explained to the satisfaction of all intelligent minds and honest seekers after Divine truth. But, since its Author is infinite, no one can expect to understand it all in this world where so much is seen through a glass darkly.

Elliott F. Shepard

ETHER SHEPLEY,

Lawyer, and United States Senator. (1789-1877.)

THE result of this investigation was a conviction of my entire sinfulness, and that there was no hope but in the mere mercy of God. For this I supplicated, not in outward forms, but from the depths of the spirit, and at last perceived that God might be just, and the justifier of them that believe. My heart expanded in thankfulness to God for His unspeakable gift; to Christ for His unquenchable love, and I soon desired to acknowledge my sinfulness, my obligations, and my gratitude; and did so publicly by uniting with the Church.—Page 440, "*American Christian Rulers*," by Edward J. Giddings.

JOHN SHERMAN,

Congressman; United States Senator from March 4, 1861, to 1897, excepting while Secretary of the Treasury under President Hayes;
Secretary of State under President McKinley.

I APPRECIATE the Holy Bible as the highest gift of God to man, unless it be the "unspeakable Gift" of Jesus Christ as the Saviour of the world. It is the Divine assurance that our life does not end with death, and it is the strongest incentive to honorable, charitable Christian deeds.



JOHN SHORE,

(LORD TEIGNMOUTH.)

Governor-General of India. (1751-1834.)

ON assuming charge of the Government of Bengal in 1793, he made this entry in his journal: "Grant, I beseech Thee, that I may on all occasions regulate my conduct by the rules and precepts of Thy Word, and that in all doubts, dangers, and embarrassments I may always have grace to apply for support and assistance. Grant that, under my government, religion and morality may be advanced; all of which I humbly implore through the meditation and in the name of our blessed Saviour, Jesus Christ."

I depend on nothing in myself. I know I am a poor sinner, and I trust entirely on my gracious Saviour. I depend on what He has done for me. My whole life has been full of mercies. Few have spent so happy a life as mine, but I am not half grateful enough for it. I trust I do indeed repent of all my transgressions; but I do not trust in my repentance. No! I look only to the blood of Jesus for pardon and peace.

I feel that I am resting on the right foundation, and leave you all rejoicing.—*Extracts from the July and August numbers of "The Bible Society Reporter" of 1891.*

SIR PHILIP SIDNEY,

English Statesman and Poet. (1554–1586.)




MAY not I say that the holy David's Psalms are a Divine poem? What else is the awaking his musical instruments? the often and free changing of persons? He maketh you, as it were, see God coming in His majesty. His telling of the beasts' joyfulness, and hills' leaping, is but a heavenly poesy; wherein almost he showeth himself a passionate lover of that unspeak-

able and everlasting beauty, to be seen by the eyes of the mind, only cleared by faith.

Certainly, even our Saviour Christ could as well have given the moral commonplaces of uncharitableness and humbleness, as the Divine narration of Dives and Lazarus; or of disobedience and mercy, as that heavenly discourse of the lost child and the gracious father; but that His thorough-searching wisdom knew the state of Dives' burning in hell, and of Lazarus being in Abraham's bosom, would more constantly (as it were) inhabit both the memory and the judgment.—*J. Radfor Thomson, in Volume III, "Short Biographies for the People."*


HENRY HASTINGS SIBLEY,

Congressman and Major-General. (1811-1891.)

Y religious training had so firmly impressed me with the truths of the Christian religion, and of Christian doctrine as enunciated in the Old and New Testaments, that I was content to take them as divinely inspired, and as such they constituted a perfect rule of life for the guidance and conduct of Christians, irrespective of forms of church government and theological disputes.—Page 63, *"The Ancestry, Life and Times of Hon. Henry H. Sibley,"* by Nathaniel West.

BENJAMIN SILLIMAN.

Physicist. (1779-1864.)


HE relation of geology, as well as astronomy, to the Bible, *when both are well understood*, is that of perfect harmony. The Bible nowhere limits the age of the globe, while its chronology assigns a recent origin to the human race; and geology not only confirms that the Genesis presents a true statement of the progress of the terrestrial arrangements, and of the introduction of living beings in the order in which their fossil remains are found entombed in the strata. The Word and the works of God can not conflict, and the more they are studied the more perfect will their harmony appear.

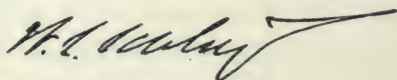
His prayer at the conclusion of a course of lectures in college, on the 13th of June, 1855: "Thus, O Almighty God, hast Thou led me on in mercy almost to the close of a long life. . . . For myself, in the evening of my life, may I be every day ready to die, trusting in Thy mercy through the Redeemer of men; and if power and opportunity to be useful are still continued to me, may I have a disposition, as well as ability, to honor Thee, and to benefit my

fellow men. For my salvation I depend entirely upon the Redeemer. In the sight of God I have no merits of my own, and feel deeply that if I am saved it will be of grace and not of works. I have none to offer that are worthy of Thine acceptance. And now, my Heavenly Father, I implore Thy blessing upon my dear children and their children, and upon the faithful and devoted companion whom Thou hast in mercy given me. I implore it, also, for the precious youth who are about to go into the world. Bless them all in time and eternity through Christ our Lord and Redeemer.”
 —*Volume II of his life, by G. P. Fisher.*

WINFIELD SCOTT SCHLEY,


Rear-Admiral United States Navy.

 HERE is no gift of God comparable to the Bible; there is no religion comparable to the religion of Jesus Christ, and there is no civilization comparable to that wrought by Christianity. No student of nature, and no deep thinker, can fail to reach the conclusion that God is everywhere in evidence, and that without His providential care everything in the life we now live would come to naught.



DANIEL EDGAR SICKLES,

Major-General in Civil War, Diplomat, and Congressman.

 BELIEVE in the divinity of Jesus Christ and in the inspired teachings of the Holy Scriptures. The Divine Book affords the best guide for the conduct of men and nations. It is the basis of modern civilization. A Christian man makes the best soldier—loyal to his flag, brave in battle, and generous to a fallen adversary.



SAMUEL SMILES,

Scottish Author.

AT the head of all biographies stands the Great Biography—the BOOK of Books. And what is the Bible, the most sacred and impressive of all books—the educator of the youth, the guide of manhood, and the consoler of the ages—but a series of biographies of great heroes and patriarchs, prophets, kings, and judges, culminating in the greatest biography of all—the Life embodied in the New Testament? How much have the great examples there set forth done for mankind? How many have drawn them their best strength, their highest wisdom, their best nurture and admonition.—“*Self-Help Series on Character*,” by Samuel Smiles.

SIR JAMES YOUNG SIMPSON,

Scottish Physician; Discoverer of Chloroform. (1811-1870).

THE unregenerate, unbelieving soul is compared to a corpse; it is “dead in sins.” Of all of you who are now living by faith in Christ it may be truthfully said to-day, as it was said eighteen centuries ago of the Ephesian converts to whom the Apostle Paul wrote, “You hath He quickened, who were dead.” As many of you as are unbelievers are, in the strong language of Scripture, “dead.” You are dead in the eye of Divine justice; for as the condemned criminal is as a “dead man,” when his crimes have brought on him the legal doom of death, you are likewise “dead,” because “he that believeth not is condemned already.” Further, you are also spiritually dead on account of being cut off by your sins from communion with the living God. For as a corpse moves not, stirs not, feels not, and can not be aroused, so are you dead to all love of God, and to everything pertaining to the wondrous Gospel of Jesus Christ. Of the dread and crushing burden of their

own sins your souls are not all conscious; for the dead feel not. But in the infinitude of His love to our fallen race, God offers to each of us individually a free and full pardon, and life now and forever, if we only believe on Jesus Christ, His Son, whom He sent to suffer in our stead—to die that we might live—if we rely and rest entirely on Him as the all-sufficient sacrifice for our sins—as our substitute and security.—*James Macaulay, Volume 7, in "Short Biographies for the People."*

EPHRAIM KIRBY SMITH,*

Confederate Major-General and Educator. (1824-1893.)

I KNOW that my Redeemer liveth, and that He shall stand at the latter day upon the earth." Without that inestimable comfort and undying faith that comes from the sacred Scriptures, and the religion of Jesus Christ, life would be a miserable failure.

E. Kirby Smith

JOHN COTTON SMITH,

Lawyer, Congressman, and Governor. (1765-1845.)


WHILE President of the American Bible Society, he made this address: "Would that a history of the American Revolution could have been written by one, who, like Xenophon, was a distinguished actor in the scenes described, and who, imbued with the right spirit, could illustrate by appropriate facts the influence which animated and upheld the agents in that mighty strug-

* He died some months after this testimony was written. His last words were these: "Though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me."

gle! In such a work, if I mistake not, the present and future generations would perceive the fruits of early Biblical instruction, and learn the value of the Bible in the day of adversity. . . . But establish it in the common schools, and you make every child and youth in the republic acquainted, of course, with a Book which of all others it behooves them to know—a Book whose Divine origin, if there were no other proof, is demonstrated by its perfect adaptation to every capacity, the humblest and the highest.


CHARLES PIAZZA SMYTH,

Astronomer Royal for Scotland, 1845-1888. (1819-1895.)

HAT, then, is the end and use for which the great Pyramid was built? 1. To convey a new proof of the personal God of Scripture; to prove by means of modern science, the actual occurrence of an ancient miracle, and if of one, the possibility of all miracles recorded in the Bible. 2. In fulfillment of the first prophecy of Genesis, which teaches, together with all the prophets, that from the seed of the woman, without the man, a truly Divine Saviour of mankind was to arise and appear among men.—“*Our Inheritance in the Great Pyramid*, 1874,” pp. 463-470. by Charles Piazza Smyth.

FRANCIS H. SNOW,

President of the University of Kansas.

RECOGNIZE in the Bible an inspired record of the religious development of the human race, culminating in the glorious personality of Jesus Christ, and I believe that its pages contain abundantly the truths essential to salvation.

I recognize in Jesus of Nazareth the most perfect character of history. His matchless teachings, His self-sacrificing service for mankind as a whole, and, above all, His personal love for every individual human being, have introduced a power in the world which must ultimately lead to its complete redemption.



SAMUEL SMITH,

Member of Parliament.

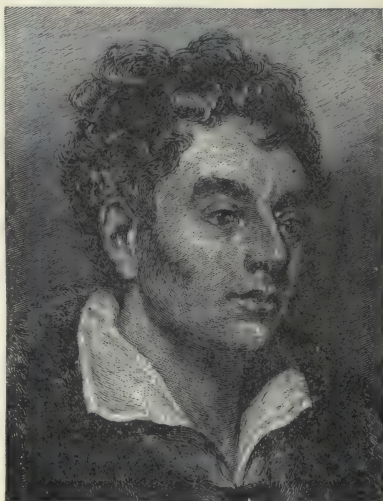
WE have met to testify once more our continued belief that the Gospel of Christ is the power of God unto every one that believeth, and is as necessary as ever. Some people think that the Gospel has lost its power, and that man can be raised by science, culture, and literature. But the belief of those around me is, that man, in all his essential characteristics, is the same to-day as in the first century of the Christian era—a poor and sinful creature, and that nothing but the grace of God can raise him. Skepticism never supported Christian philanthropy, nor cherished noble self-sacrifice.—*From his address at Exeter Hall, at the annual meeting of the London Missionary Society, May, 1889.*

ROBERT SOUTHEY,

English Poet-Laureate. (1774–1843.)

IF Christians in any country, yea, if any collected body of them, were what they might, and ought, and are commanded to be, the universal reception of the Gospel would follow as a natural and promised result.—*Page 222 of "Allibone's Prose Quotations."*

The evidence of Christianity is as demonstrative as the subject admits; the more it is investigated, the stronger it appears. But the root of belief is in the heart, rather than in the understanding. For many years my belief has not been clouded with a shadow of doubt.—*From the "Published Letters of Robert Southey."*



JOHN ADDINGTON SYMONDS,

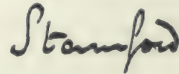
British Critic. (1840-1893.)

STILL more, it is impossible for the figurative arts to approach the Christian conception of God in His omnipotence and unity. Christ Himself, the central figure of the Christian Universe, the desired of all nations, in whom the Deity assumed human form and dwelt with men, is no fit subject for such art as the Greeks perfected. The fact of His incarnation brought Him indeed within the proper sphere of fine arts.—*From "The Renaissance in Italy."*

THE EARL OF STAMFORD,

British Philanthropist.

IHAVE been brought up among those who, while finding their assured hope, comfort and inspiration in the Christian faith and in the Holy Scriptures, have spoken little of what they valued most. May I remain always in their blessed company, "faithful unto death" to the religion of my fathers.



JAMES R. SOVEREIGN,

General Master Workman of the Knights of Labor.

IT is my firm opinion that if the Divine teachings of Christ and the Bible were practiced by the people there would be no need of a labor organization on earth. If the Saviour had confined His teachings to theological questions He might have lived a peaceful life and died a natural death, but He took into consideration the material welfare of the people from an economic standpoint.



HENRY WHEELER SHAW,

(JOSH BILLINGS.)

Humorist. (1818-1885.)



BELIEVE in Christ, the all and in all; I believe also in the Bible—all of it. The very things I do not understand I believe the most of all. I would not exchange my faith for any human knowledge.

Henry W. Shaw.

BENEDICT SPINOZA,

Dutch Philosopher. (1632-1677.)



CONSIDER the utility and the need for Holy Scripture or Revelation to be very great. For as we can not perceive by the natural light of reason that simple obedience is the path of salvation, and are taught by Revelation only that it is so by the special grace of God, which our reason can not attain, it follows that the Bible has brought a very great consolation to mankind. All are able to obey, whereas there are but very few, compared with the aggregate of humanity, who can acquire the habit of virtue under the unaided guidance of reason. Thus, if we had not the testimony of Scripture, we should doubt of the salvation of nearly all men.

We may conclude, therefore, that the whole Divine law, as taught by Scripture, has come down to us uncorrupted. Besides this, there are certain facts which we may be sure have been transmitted in good faith. For instance, the main facts of Hebrew history, which were perfectly well known to every one. The main facts of Christ's life and passion were immediately spread abroad through the whole Roman em-



FEDERAL MAJOR-GENERALS AND REAR-ADMIRALS.

JOHN A. DIX,
Page 132.

WINFIELD SCOTT,
Page 401.

ANDREW H. FOOTE,
Page 153.

DAVID G. FARRAGUT,
Page 148.

WILLIAM T. SHERMAN,
Page 229.

ALFRED T. MAHAN,
Page 305.

GEORGE E. BELKNAP,
Page 59.

GEORGE B. MCCLELLAN
Page 312.


GEORGE H. THOMAS,
Page 450.

DAVID D. PORTER,
Page 363.

pire. It is, therefore, scarcely credible, unless nearly everybody consented thereto, which we can not suppose, that successive generations have handed down the broad outline of the Gospel narrative otherwise than they have received it.—Pages 198, 173 and 9, *Volume I*, “*Works of Spinoza*,” *Bohn’s Philosophical Library*.


EMILE SOUVESTRE,

French Novelist.

LET us rather enlarge the Holy Law; let us carry the principles of home beyond its bounds; let us realize the prayer of the Apostle of the Gentiles when he exclaimed to the new-born children of Christ: “Be ye like-minded, having the same love, being of one accord, of one mind.”—Page 135, “*An Attic Philosopher in Paris*,” by *Emile Souvestre*.

ALBERT SPICER,

Member of Parliament.

CONFESS to being a pretty keen party politician; and I am a politician because I want to see the principles of the Word of God, as laid down in God’s Book, carried out in our daily life throughout our Empire. If I felt that Christianity was untrue, I should not remain a politician for a day. . . . I ask that, as different regiments of one great army, we may all work together heartily for that Saviour and for that Christ whom we all love and whom we desire to serve. I trust that as we work in this spirit, though holding different opinions, the Holy Spirit may increasingly own and bless each copy of His Word sent forth to spread our Saviour’s kingdom in the earth.—*Extracts from his Address at the Anniversary of the British and Foreign Bible Society, May, 1893.*

EDMUND SPENSER,

English Poet-Laureate. (1552?-1599.)



THE LORD'S DAY.

MOST glorious Lord of life, that on this day
 Didst make Thy triumph over death and sin,
 And, having harrowed hell, didst bring away
 Captivity thence captive, us to win,
 This joyous day, dear Lord, with joy begin;
 And grant that we, for whom Thou didst die,
 Being with Thy death-blood clean washed from sin,
 May live forever in felicity.

VISCOUNT SIDMOUTH,


Prime Minister of England. (1757-1844.)

I PUT my whole trust in the merits of my Saviour! I
 look forward to be reunited with all those whom I love,
 in a blessed immortality.—*Page 477. Volume III,*
"First Viscount Sidmouth," by Dean Pillew.

WILLIAM SPRAGUE,

Governor, United States Senator, and Manufacturer.

IBEG to say, that though I have been nauseated by those who claim, without knowledge or reason, to a special and conspicuous devotion to Jesus Christ as God and the Saviour, and the Bible as the Word of God, I have from a standpoint of the practical, the mathematical, and the mechanical, the clearest perception of Jesus Christ as the Saviour—the Intermediator—and the Bible as the Word of God; meaning by this, that which tells me in advance what is to occur; and which places between me and death an impervious shield, and evolves a saving principle, as Christ, which, enforced by means at men's disposal, will save nations, as individuals, here and hereafter: is the Word, the Saviour, the God to me.



BARON AUGUSTE DE STAEL,

French Author; Son of the Celebrated Madame De Stael.

(1790-1827.)

IT is a grand subject for meditation, to behold in our modern society the love of the holy doctrines of the Gospel advancing with the progress of philosophy and of political institutions, so that the nations which are most advanced in civilization and in liberty are also the most religious, the most truly Christian. It appears that Providence has reserved this blessing for our age, and that the Bible Societies are the instruments by which it is to be accomplished. How consoling, then, it is to behold your country, this classic land of reason and liberty, embracing the cause of the Gospel with so much zeal and success. And what salutary influence will not the authority of your

example have on those whom a narrow philosophy or a false shame has hitherto kept at a distance from the religion of Jesus Christ. We constrain ourselves to walk in your foot-steps; and although our Bible Societies are not so numerous and active as they might be, and ought to be, we have every reason to thank God for the good which they begin already to produce.—*From a Letter to the American Bible Society, in 1822, and written while Secretary of a Bible Society in Paris.*

EDWARD GEOFFREY SMITH-STANLEY,

“Lord Derby”; Prime Minister of England.

(1799–1869.)

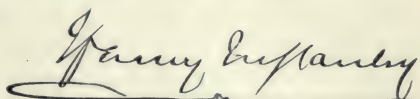
HE was far from being indifferent to religious questions, even when they were wholly unconnected with politics, and early in life he had written a handbook for children—“Conversations on the Parables.” . . . He confessed that his sympathies, his feelings, his affections were with that party which, with their Bibles for their guide, with the ancient fathers of the Church and the modern lights of the Reformed Church as the commentators and assistants, are more ready to inculcate upon their hearers the practiced precepts than the abstract doctrines of religion, the party which would not compliment any of the Church’s fundamental and essential doctrines.—“*The Earl of Derby*,” by George Saintsbury, pages 213 and 214.

HENRY MORTON STANLEY,

Explorer “In Darkest Africa.”

WHAT I want, and what I have been endeavoring to ask, for the poor African has been the good offices of Christians, ever since Livingstone taught me, during those four months I was with him. In 1871 I went with him as prejudiced as the biggest atheist in

London. I was out there away from a worldly world. I saw this solitary old man there, and asked myself "Why on earth does he stop here? What is it that inspires him?" For months after we met I found myself listening to him, and wondering at the old man carrying out all that was said in the Bible. Little by little his sympathy for others became contagious; mine was aroused; seeing his piety, his earnestness, and how he went quietly at his work, I was converted to Christ by him, though he had not tried to do it.

A handwritten signature in cursive script, reading "Henry M. Stanley". The signature is written in dark ink and is underlined with a single horizontal stroke.

You who, throughout your long and varied life, have steadfastly believed in the Christian's God, and before men have professed your devout thankfulness for many mercies vouchsafed to you, will better understand than many others the feelings which animate me when I find myself back to civilization, uninjured in life or health, after passing through so many stormy and distressful periods. Constrained at the darkest hour to humbly confess that without God's help I was helpless, I vowed a vow in the forest solitudes that I would confess His aid before men. A silence as of death was round about me; it was midnight; I was weakened by illness, prostrated with fatigue, and worn with anxiety for my white and black companions, whose fate was a mystery. In this physical and mental distress I besought God to give me back my people. Nine hours later we were exulting with a rapturous joy. In full view of all was the crimson flag with the crescent, and beneath its waving folds was the long-lost rear column.—*Prefatory Letter, Volume I, "In Darkest Africa," by Henry M. Stanley.*


Before turning in for the night, I resumed my reading of the Bible as usual. I had already read the Book through from beginning to end once, and was now at Deuteronomy for the second reading, and came to the verse wherein Moses exhorts Joshua in those few lines, "Be strong and of good

courage; fear not, nor be afraid of them: for the Lord thy God, He it is that doth go with thee; He will not fail thee, nor forsake thee." I continued my reading, and at the end of the chapter closed the Book, and from Moses my mind traveled at once to Mazamboni. Was it fatigue, incipient ague, or an admonitory symptom of ailment, or a shade of spiteful feeling against our cowardly four, and a vague sense of distrust that at some critical time my loons would fly? . . . But a voice appeared to say, "Be strong and of a good courage; fear not, nor be afraid of them." I could almost have sworn I heard the voice. I began to argue with it. Why do you adjure me to abandon the Mission? I can not run if I would. To retreat would be far more fatal than to advance; therefore your encouragement is unnecessary. It replied, nevertheless, "Be strong and of good courage. Advance and be confident, for I will give this people and this land unto thee. I will not fail thee nor forsake thee; fear not, nor be dismayed."—*Pages 311 and 312, Volume II, "In Darkest Africa," by Henry M. Stanley.*

JAMES STANLEY,


(SEVENTH EARL OF DERBY.)

English Royalist. (1596–1651.)

S for my faith and my religion, thus much I have at this time to say: I profess faith to be in Jesus Christ, who died for me, from whom I look for my salvation; that is, through His only merit and sufferings. I thank my God for the quiet of my conscience at this time, and the assurance of those joys that are prepared for those who fear Him. Good people, pray for me; I do for you; the God of heaven bless you all, and send you peace.—*Page 239 in "The Worthies," by Hartley Coleridge.*


EDWIN McMASTERS STANTON,

Lawyer, and Secretary of War under President Lincoln.
(1814-1869.)

UCH being the nature of adultery, we can easily perceive why it is that in Holy Writ the crime of the adulterer is pronounced to be one which admits of no ransom and no recompense. We can perceive why it is that in every book of the Old and New Testament it is denounced; why it is that by every holy lawgiver, prophet, and saint it is condemned. . . . The Redeemer of mankind, when on earth, is supposed to have mitigated the punishment of the adulteress by requiring him who was without sin to cast the first stone at her. No such condition, however, was imposed in favor of the adulterer. There was no mitigation of his crime, and we know our Saviour's judgment of the sin when he declared that "he who looketh at a woman to lust after her committeth adultery in his heart." From the silence of Scripture on the occasion recorded in the Gospel of John it is to be inferred that, as the adulterer and adulteress had been taken in the act, the adulterer on that day in Jerusalem had been put to death by the husband, as he might be by the Roman law, before the adulteress had been brought to our Saviour's feet.—Page 332 of "*Great Speeches by great Lawyers*," compiled by William L. Snyder.

WILLIAM T. STEAD,

English Journalist; Editor of the "Review of
Reviews."

HEN I was a child I was taught at my mother's knee that the Bible was the Word of God. I am now forty-four years of age; I have lived a tolerably active life, and what I received as a youth on the word of mother, I now know to be true as a result of experimental knowledge. As a companion, as an inspiration, as

a guide, there is no Book to be compared to it; especially at times when you are hard hit, and don't know which way to turn or what to do.

There is a great deal that is human in the Bible. It is at least as human as Divine, therefore all the more to be treasured. It is among books what Christ was in life—the incarnation of the Divine Spirit in the human body. As a child I was told that Jesus Christ was the Saviour of the soul. That is true; but advancing years bring an ever-increasing consciousness of the fact that His mission was to be the Saviour of the world, and that the world will never be saved excepting by His spirit being incarnated again in the sons and daughters of men through faith.

William T. Stead

EDMUND CLARENCE STEDMAN,

Poet.

PROTEST OF FAITH.

IF, indeed, I sin
 In counting somewhat freely on that Love
 From which, through rolling ages, worlds have sprung,
 And, last and best of all, the lords of worlds,
 Through type on type uplifted from the clay;
 If I have been exultant in the thought
 That such humanity came so near to God
 He held us as His children, and would find
 Imperial progress through the hills of Time
 For every soul, why, then, my crescent faith
 Clings round the promise; if it spread beyond,
 You think, too far, I say that Peter sprang
 Upon the waves of surging Galilee,
 While all the eleven hugged the ship in fear.
 The waters were as stone unto his feet
 Until he doubted. Even then the Christ
 Put forth a blessed hand, and drew him on
 To closer knowledge!

JOEL DORMAN STEELE,

Educator, and Author of Scientific Text-Books.

WE have traced some of the wonderful processes by which this world has been arranged to supply the varied wants of man. Wherever we have turned, we have found proofs of a Divine care, planning, conforming, and directing to one universal end; while from the commonest things, and by the simplest means, the grandest results have been attained. Thus does Nature attest the sublime truth of Revelation, that in all, and through all, and over all, the Lord God Omnipotent reigneth.

Dead matter, as we commonly call it, is instinct with force. Each tiny atom is attracted here, repelled there, holds and is held by bands of iron. No particle is left to itself, but, watched by the Eternal Eye and guided by the Eternal Hand, all obey immutable law. When Christ declared the very hairs of our head to be numbered, He intimated a chemical truth, which we can now know in full to be, that the very atoms of which each hair is composed are numbered by the same watchful Providence.—“*Text-Book on Chemistry*,” by Joel Dorman Steele.

SIR RICHARD STEELE,

English Essayist. (1671-1729.)

BUT is this the Saviour? is this the Deliverer? Shall this obscure Nazarene command Israel, and sit on the Throne of David? Their proud and disdainful hearts, which were petrified with the love and pride of this world, were impregnable to the reception of so mean a Benefactor, and were now enough exasperated with benefits to conspire His death. Our Lord was sensible of their design, and prepared His disciples for it. . . . It was a great article of our Saviour's business in the world to bring us to a sense of our inability, without God's assistance, to do any thing great or good.

But what heart can conceive, what tongue can utter the sequel? Who is that yonder, buffeted, mocked, and spurned? Whom do they drag like a felon? Whither do they carry my Lord, my Saviour, and my God? And will He die to expiate those very injuries? See where they have nailed the Lord and Giver of Life! How His wounds blacken, His body writhes, and heart heaves with pity and agony! Oh! Almighty Sufferer, look down, look down from Thy triumphant infamy; lo! He inclines His Head to His sacred bosom! Hark! He groans! see! He expires! The earth trembles, the temple rends, the rocks burst, the dead arise! Which are the quick? Which are the dead? Sure, nature, all nature is departing with her Creator!—*Paper 356 of "The Spectator," by Addison and Steele.*

SIR JAMES STEPHEN,

Historian, Author, and Professor of Modern History in the University of Cambridge. (1789-1859)

FROM our Redeemer Himself we have learnt what are the two commandments on which hang all the law and the prophets. From the disciple who lay on His bosom, and whom He selected as the channel of His higher revelations, we have learnt what are the two truths on which hang all the other doctrines of the Gospel: the first is that God is Light; the second is that God is Love.

Nor must it be forgotten that the Scriptures are written in languages totally unknown to the vast body of those who read them, and that incomparably the most important part of the Scriptures (that is, the words of our Lord and Saviour Himself) are known to the most learned only by translation. Here, then, is another source of the diversity of our judgments about the real sense of the Word of God.—*See Epilogue, Volume II, "Essays in Ecclesiastical Biography," by the Right Honorable Sir James Stephen.*

JOHN LLOYD STEPHENS,

Traveler and Author. (1805-1852.)

I WOULD that the sceptic could stand, as I did, among the ruins of this city, and there open the sacred Book, and read the words of the inspired penman written when this desolate place was one of the greatest cities of the world. I see the scoffer arrested, his cheek pale, his lip quivering, and his heart quaking with fear, as the ancient city cries out to him, in a voice loud and powerful as one risen from the dead. Though he would not believe Moses and the Prophets, he believes the handwriting of God Himself, in the desolation and eternal ruin around him.—“*Incidents of Travel in Egypt, Arabia, Petria, and the Holy Land*,” by John Lloyd Stephens.

ALEXANDER HAMILTON STEPHENS.

Statesman. (1812-1883.)

I AM a member of the Church, and have been since my boyish days. They have never turned me out, and I have tried to live so that they could never have occasion to do so. I am trusting in the atonement of Christ for its cleansing efficacy.

Never before, perhaps, were the great truths of the Bible from Genesis to Revelation more powerfully assailed than at present. They who lead the assault are Rationalists. They are also known as Materialists in philosophy. The assaults of these schools must be met and their sophisms confuted by the Sunday-School by upholding and sustaining the plain and spiritual truths of the Bible. . . . These are some of the simple truths, teachers, which I have thought it proper to say you should impress upon the minds of your pupils. By these doctrines and principles they will not only be shielded against the errors stated, but their

innate moral sense will be cultivated; their spiritual attributes of devotion will be developed through the mysterious agency of prayer; and their regeneration—that new spiritual birth—though faith, so essential to salvation, will be consummated; and by which their fallen human natures will be elevated and sublimated to a proper fitness for that higher life in which they will be in perfect and eternal communion with their Creator.—*Pages 348 and 350, "Haphazard Personalities," by Charles Lanman.*

ROBERT LOUIS STEVENSON,

British Novelist. (1850–1894.)

IT is much more important to do right than to do wrong; the faithful design to do right is accepted by God; that seems to me to be the Gospel, and that was how Christ delivered us from the law. If we believe in God, where is there any room for terror? If we fail, Christ tells us to hope.—*Christmas Sermon to his Mother; see "The Letters of Robert L. Stevenson," edited by Sidney Colvin.*



MARK J. STEWART,

Member of Parliament.

WE should all resolve to work yet more earnestly in God's vineyard while it is called to-day, and to leave no effort unattempted by which we may advance the spread of the Gospel. But we do not forget the words of our Lord's commission, "Go ye into all the world and preach the Gospel to every creature." You will see that in Portugal the good work has been spreading, and that the Society's tract spade, so to speak, has turned the first sod, and, like a great engine, it has gone on ceaselessly working for the spread of truth. There, in that old

priest-ridden country, we hear of tracts and Bibles having been sold, and of people forsaking their superstitions for the simplicity of the Gospel, and boldly affirming

"On Christ, the solid rock, I stand;
All other ground is sinking sand."


—*Address in the Great Hall of the Cannon Street Hotel, London, May 20, 1890.*

BALFOUR STEWART,

British Physicist.

PETER GUTHRIE TAIT,

Professor of Mathematics, University of Edinburg.


UR object in the present work is to endeavor to show that the presumed incompatibility of Science and Religion does not exist. This, indeed, ought to be self-evident to all who believe that the Creator of the Universe is Himself the Author of Revelation.

Blessed Lord, who hast caused all Holy Scripture to be written for our learning, grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of Thy holy Word, we may embrace and ever hold fast *the blessed hope of everlasting life*, which Thou hast given us in our Saviour, Jesus Christ.—*From Preface and Prayer, "The Unseen Universe," by B. Stewart and P. G. Tait.*

RICHARD STOCKTON,

Signer of the Declaration of Independence.


(1730-1781.)

S my children will have frequent occasion of perusing this instrument, and may probably be peculiarly impressed with the last words of their father, I think proper here, not only to subscribe to the entire belief of the great leading doctrines of the Christian religion,

such as the being of God, the universal defection and depravity of human nature, the divinity of the Person, and completeness of the redemption purchased by the blessed Saviour; the necessity of the Divine Spirit, of Divine faith, accompanied with an habitual virtuous life, and the universality of Divine Providence; but also in the heart of a father's affection to charge and exhort them to remember "that the fear of the Lord is the beginning of wisdom."—*From his Will. See page 463, "American Christian Rulers," by Edward J. Giddings.*

GEORGE GABRIEL STOKES,

Late President of the Royal Society, Professor of Mathematics in the University of Cambridge, and M. P. for the University.

E all admit that the book of Nature and the Book of Revelation come alike from God, and that, consequently, there can be no real discrepancy between the two if rightly interpreted. The provinces of Science and of Revelation are, for the most part, so distinct that there is little chance for collision.—*From the Bible Society Monthly Reporter, London, January, 1889.*

By the incarnation, the human nature was taken into the Divine; and though sinless Himself, the Son of God suffered death, the appointed penalty of transgression, in order that through His blood we might have redemption, the forgiveness of sins. By the human and the Divine natures being united in Him it was not possible that He should be held down by death, and He arose from the dead, the first fruits of them that slept; rose, however, not to the natural human life in which He was crucified, but to a mysterious, supernatural, higher life, of which the redeemed are in due time to be partakers. How it is that the death of Christ is effectual to the forgiveness of sins and restoration of men to a condition of perfect innocence is a great mystery, which will probably never be understood till in a future life it is experienced; and, perhaps, attempts to explain it has done

more harm than good. It is enough for us to trust that it will be for those who come under the conditions of it.—*From the Chapter on "The Scientific and Moral Arguments concerning a Future Life, Supplemented by the Teachings of Revelation," in "That Unknown Country."*

EMERY ALEXANDER STORRS,

Lawyer. (1835-1886.)

IN his personal recollections of this lawyer, Mr. M. P. Brady relates this incident: "Himself and a Mr. W. J. Culver were invited by Mr. Storrs to his room one evening, and after picturing to them Florence Cathedral in his peculiar brilliant manner, he replied earnestly to one of the guests who had made some doubtful remark as to the Divinity of Christ, and, rising to his feet at the same moment, "Stop right there—right there! Was there ever any other human being like Him? Follow His whole history from the beginning, and if you still doubt who He was, listen to His last utterance. There on the Cross He was suffering the most fearful torments imaginable, hearing the jeers and the insults of the crowd, and yet He said these grand words: 'Father, forgive them; for they know not what they do!' When was there ever a human being that could rise to such a height of charity and forbearance?"

WILLIAM STRONG,

Justice of United States Supreme Court. (1810-1880.)

YOU ask me what I think of Christ? He is the Chiefest among ten thousand, and altogether lovely—my Lord, my Saviour, and my God.

What do I think of the Bible? It is the infallible Word of God, a light erected all along the shores of time to warn against the rocks and breakers, and to show the only way to the harbor of eternal rest.

W Strong

JOSEPH STORY,*

* Justice of the United States Supreme Court, (1811-1845).
(1779-1845.)

WHY may not the Bible, and especially the New Testament, without note or comment, be read and taught as a Divine Revelation in the college, its general precepts expounded, its evidences explained, and its glorious principles of morality inculcated? What is there to prevent a work, not sectarian, upon the general evidences of Christianity, from being read and taught in the college by lay teachers?

It may well be asked, what is there in all this, which is positively enjoined, inconsistent with the spirit or truths of the religion of Christ? Are not these truths all taught by Christianity, although it teaches much more? Where can the purest principles of morality be learned so clearly or so perfectly as from the New Testament?—See *“Life and Letters of Judge Story,”* edited by his son, William W. Story, Chapter XII, Volume II.

* His son, William W. Story, in the same authority as above, sums up his father's religious faith as follows: “He believed in the inspiration and doctrine of Christ, in the immortality of the soul, in the unity of God, and he often intimated a design to write a work in which the rules of legal evidence should be applied to the facts of the Gospel narrative, and to the question of its authenticity argued before a court of justice.”

WILLIAM WETMORE STORY,*

Sculptor and Poet.

A SONG OF ISRAEL.

OUR Christ shall come in glory and in power,
Born to command.
He shall not weep or pray, or cringe or cower,
But with God's lightnings in His hand
Tremendous then shall stand.

* Son of Judge Joseph Story, whose testimony precedes this selection.


All eyes shall drop before His face
 In doubt and dread;
 When He shall come, the Saviour of our race,
 The crown of triumph on His head,
 Even as the prophet said.

The hand and thought of man shall quail before
 That shape august;
 And prostrate every face to earth adore
 Him in whose balance we are dust,
 The mighty King—the Just.

Then shall the song of triumph once again
 For us be heard,
 And Israel's children sound the joyous strain,
 The Christ has come—the King and Lord—
 The Wonderful—the Word.


SIR WILLIAM STIRLING,

British Lieutenant-General.

HE Divine Scriptures lose nothing of the frequency of their being read, and it is one of the glorious things about God's Word that He can make it fresh each succeeding time we read it. . . . The old dispensation, it is true, has passed away; the veil of the temple has been rent in twain from the top to the bottom, and we are told that it is not the blood of goats, but by Christ's own blood that He entered into the Holy Place, having obtained eternal redemption for us.—*See Address at the Mildmay Conference.*

COUNT JOHANN FRIEDRICH STRUENSEE

Physician, and Prime Minister of Denmark. (1737-1772.)

HE perpetual remembrance of the greatness of God's mercy, which was shown to me by the redemption of Christ, made me overcome those difficulties I found arose from my natural disposition. . . . Now I

am praying to God that He may do it, and I am persuaded He will, since Christ has promised it. Prayer takes away the uneasiness I have on this and other points which are disagreeable for me to remember. I direct my thoughts to God, repeat the doctrines of the Gospel, reflect on their connection, apply them to myself, and if I address myself to God in prayer in the name of my Redeemer for these mercies, I find that these contribute to render me easy, and I admire with gratitude the power of religion.—*From a "Narrative of His Life," by D. Munter, pages 247 and 248.*

CHARLES SUMNER,

United States Senator, 1851 till Death. (1811-1874.)

FAMILIARITY with that great story of redemption, when God raised up the slave-born Moses to deliver His chosen people from bondage, and with that sublimer story where our Saviour died a cruel death that all men, without distinction of race, might be saved, makes slavery impossible.

Because Christians are in the minority there is no reason for renouncing Christianity, or for surrendering to the false religions; nor do I doubt that Christianity will yet prevail over the earth as the waters cover the sea.—*Pages 321, 171, "Life and Public Services of Charles Sumner," by E. C. Lester.*

CHARLES W. SUPER,

President of Ohio University.

AFTER years of careful attention to the subject, I have become convinced that Christianity is pre-eminently the miracle of the Ages. The doctrines taught by Jesus Christ and the morality of the Holy Scriptures are a consistent whole, and it is only on



UNIVERSITY PRESIDENTS.

ANDREW S. DRAPER.
Page 135.

SETH LOW,
Page 294.

RICHARD H. JESSE,
Page 254.

DANIEL C. GILMAN,
Page 169.

GEORGE E. MACLEAN,
Page 304.

FRANCIS H. SNOW,
Page 415.

WILLIAM P. JOHNSTON,
Page 257.

the lines therein laid down that one can attain the highest happiness of which he is capable. I am unable to see how the most searching criticism can ever, in the slightest degree detract from the value of the Bible as the great ethical code of the human race.

Chas. W. Super

GEORGE HAY STUART,

President of the Christian Commission during the Civil War
Philanthropist.

I HAVE prayed for this union; and I have labored for it, simply because I believed that it would bring glory to my blessed Lord and Master, Jesus Christ. . . .

I have labored and prayed for it, because it would bring brethren together, now unhappily divided, to see eye to eye, that the nations that have so long bowed down to idols might learn of Jesus and Him crucified.—*Page 578, "The Presbyterian Church Throughout the World."*

SIR JOHN LINTORN ARABIN SIMMONS,

British Field-Marshal; Commandant Royal Engineers.

THE army scattered over the world might be the best means of converting the heathen to our Christian faith. Missionaries are doing a noble work for the extension of the Gospel of our Divine Lord, but if the soldiers were what they ought to be in the sight of God, they would be more effective than a few missionaries here and there.—*Page 219, Mildmay Report, 1859.*

DAVID LOWRY SWAIN,

Lawyer, Governor, and Educator. (1801-1868.)

I WAS incited by pious parents to the frequent perusal of the Holy Scriptures in my childhood. The foundation of a habit laid so early by such hands has been strengthened by the lapse of time. Some years since, influenced by the suggestion of the younger Adams to his

son, I determined to read the Sacred Volume through once a year, by assigning five chapters as the ordinary and appropriate duty of each day. . . . During the seventeen years that I have been connected with the University it has been a part of my routine duty to hear a recitation of the senior class every Sabbath throughout the scholastic year. I have uniformly availed myself of this opportunity to direct the attention of the class, sometimes by systematic instruction in the text, and always by frequent references, to the Holy Scriptures. . . . If a skeptic were to engage sincerely in the performance of such a duty, the declaration of our Saviour that "if any man will do His will, he shall know of the doctrine" might find a practical exemplification.—"*Testimony to the Value of the Sacred Scriptures*," by the *American Bible Society*.

JOSEPH SWAIN,

President of Indiana University.



THE BIBLE must be interpreted by human agencies just as it was revealed to human agencies.

I wish to express the belief that between the two great Divine books, Nature and the Bible, as originally revealed, there can be no essential difference.

God's Word does not teach physical truths so much as moral truths, and the things which are largely beyond the pale of natural science. Wherever nature is described it is incidental to moral teachings.

Sir William Rowan Hamilton appears to have been an earnest believer in Christ, as numerous references in his writings show. "I am only too happy," he remarks, "to bear my testimony to the truth of the Christian religion, and as not being prevented by my scientific studies from believing what a Christian ought to believe."

Andrew D. White, late President of Cornell University, finds that, after all the conflict in the realms of religion, the Psalms of David remain no less beautiful, the great utter-

ances of the Hebrew prophets no less powerful, the sermon on the Mount, "the first commandment, and the second which is like unto it," the definition of pure religion and undefiled, by St. James, appeal no less to the deepest things in the human heart.

In 1882 letters were published from eight of the leading scientists of the world in answer to the three following questions:

1. Are a majority of the recognized authorities in physical science hostile to Christianity?
2. Is there any necessary antagonism between physical science and Christianity?
3. Is the study of physical science of necessity prejudicial, in the student himself, to a personal acceptance of Christianity?

*The eight men referred to are Sir John W. Dawson, of McGill College; Professor Charles A. Young, of Princeton College; Professor Tait, of Edinburgh University; Professor Kirkwood, of Indiana University; the late Professor Asa Gray, and Professor Benjamin Peirce, both of Harvard; Professor Joseph LeConte, of the University of California; and Professor James D. Dana, of Yale College. Not one of this galaxy answered the second or third question in the affirmative; that is, not one believed that there is any necessary antagonism between science and Christianity; neither prejudicial, in the student himself, to a personal acceptance of it. The first question is answered more fully, but I shall only summarize their views: Dawson and Gray are inclined to think that only a small majority of scientific men are hostile to Christianity. Professor Young believes that of the scientific men of his acquaintance, a small, but rather noisy, minority are hostile to it. Professor Tait is certain that the question can be answered negatively with reference to Great Britain. "Our own time," says Professor Kirkwood, "is not an exception to the historic fact that in all ages

*The witnesses named here, with one exception, have testified elsewhere in this book.

minds of broadest culture have accepted Christianity." Professor Dana replies with an emphatic "No," and Professor Peirce was not aware that any of the leading men in physical science are opposed to what they believed to be Christianity, and the lives of the best authorities in science have always been of purity which Christianity could not but approve.

Joseph Simon

JOHN LINDSAY SWIFT,


Deputy Collector of Customs, Boston.

I NEVER left my mother in my life but that she said to me, "I want to live long enough to see you come to your Lord and Saviour." On one occasion during the war for the flag I was invited to deliver an address in Tremont Temple. The hall was crowded and the interest intense, and at a certain point the whole audience rose to their feet, surging and swaying with cheers. As I stood there alone amid this wild outburst of enthusiasm I looked into the left gallery and saw one pale, unemotional face. It was the face of my mother. She is a little woman, and it seems as if I could lift her in the palm of my hand; but she had great faith and love. And when I met her she said, "I have given you freely, my son, to the country; but oh, if I could see you stand there and talk for your Saviour I would ask nothing more on this earth." And when I took my stand I went home directly to that mother. I don't know that I can get on with this part of my story, but you will understand the difficulty. The stars in the skies scarcely outnumber the prayers she had given to her Father on my behalf. And I was going home, the last one in her band of children, resolved to tell her that her Saviour was my Saviour, and her God was my God. We were all there, an unbroken and redeemed family. She gathered me in her arms as tenderly as when I was a helpless child. There is a

passage in Scripture, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." I know what that means. I know what it is to feel as a little child, if my hairs are gray with the footfalls of time.—*Delivered in Boston in 1877 at the Moody Meetings.*

LEWIS SWIFT,

Astronomer; Director of the Warner Observatory.


OU ask me as an astronomer my personal opinion of Christ and the Bible. To the first question I answer: I believe Christ was, in whatever respect He may be contemplated, the most remarkable Personage that ever was a denizen of our planet. I believe He was as He claimed to be, the Son of Man, and the Son of God, a combination of the human and Divine natures. To the second question I answer: I believe the Bible to be the Word of God, and as it came from the hands of its inspired authors was free from errors of every kind, and that it is the only infallible rule of faith and practice.

Lewis Swift

ALGERNON CHARLES SWINBURNE,

English Poet.

FROM "CHRISTMAS ANTIPHONES."

HOU whose birth on earth
Angels sang to men,
While Thy stars made mirth,
Saviour, at Thy birth,
This day born again;

As this night was bright
 With Thy cradle-ray,
 Very Light of light,
 In the wild world's night
 To Thy perfect day.

Thou, the Word and Lord,
 In all time and space
 Heard, beheld, adored,
 With all ages poured
 Forth before Thy face.

Lord, what worth in earth
 Drew Thee down to die?
 What therein was worth
 Lord, Thy death and birth?
 What beneath Thy sky?

TORQUATO TASSO,

Italian Poet. (1544-1595.)

EXTRACTS FROM "JERUSALEM DELIVERED."

HERE, Lord, where currents from Thy wounded side
 Stained the besprinkled ground with sanguine red,
 Should not these two quick springs, at least, their tide
 In bitter memory of Thy passion shed?
 And melt'st thou not, my icy heart, where bled
 Thy dear Redeemer? Still must pity sleep?
 My flinty bosom, who so cold and dead?
 Break, and with tears the hallow'd region steep;
 If that thou weep'st not now, forever shouldst thou weep!

Verse 8, Canto III.

Thee, Father! Thee they sing, coequal Son!
 And Thee, blessed Spirit! in whom both combine;
 All-pitying, saving, all-consoling One!
 Thee, Virgin-Mother of the man Divine!
 And ye, who o'er the bright-wing'd hosts that shine
 Around, in triple orbs vicegerence have,
 Princedoms! your succor they invoke; and thine,
 Baptist beloved! that in the less pure wave
 Pure Mary's sacred Son immaculate didst lave.

Verse 7, Canto XI.


Darkness, the world, the flesh, spiritual sin,
 With such infectious stains thy soul defile,
 No earthly spring can wash thy conscience clean,
 The streams of Ganges, or the floods of Nile.
 The secret source of what in thee is vile
 Heaven's grace alone can fitly purge away;
 Turn to thy Saviour then, in lowly style
 Ask for forgiveness ; all thy sins display ;
 Cling to the Cross in faith ; weep, tremble, praise, and pray.

Verse 8, Canto XVIII.

NAHUM TATE,

Poet-Laureate of England. (1652-1715.)

SONG OF THE ANGELS.

HILE shepherds watched their flock by night,
 All seated on the ground,
 The angel of the Lord came down,
 And glory shone around.

"Fear not," said He, for mighty dread
 Had seized their troubled mind;
 "Glad tidings of great joy I bring
 To you and all mankind.

"To you, in David's town this day
 Is born of David's line
 The Saviour, who is Christ, the Lord,
 And this shall be the sign :

"The heavenly Babe you there shall find
 To human view displayed,
 All meanly wrapped in swaddling-bands,
 And in a manger laid."

This spake the seraph, and forthwith
 Appeared a shining throng
 Of angels, praising God, who thus
 Addressed their joyful song :

"All glory be to God on high,
 And to the earth be peace ;
 Good will henceforth from heaven to men
 Begin, and never cease.

ARTHUR TAPPAN,

Financier and Philanthropist. (1786-1865.)

IN founding the "Richards professorship of Christian Theology" at Auburn Theological Seminary he took particular care against any theological perversion in this conditional clause: "It is my intention and design in granting the said sum that the interest or income of said capital fund shall be annually applied to the support of a professor of Christian theology holding the theological sentiments and faith which are required by the ordinances of the seminary now in force; and if at any time hereafter any professor on this foundation shall differ from the said system of faith, and especially if such professor shall not fully believe and teach the true and proper Divinity of the Lord Jesus Christ, the personality of the Holy Spirit, the total depravity of man in his natural state, and the eternal punishment of the wicked, then the founder of this professorship reserves to himself, his heirs, executors, and assigns, the right to reclaim and receive back the capital fund hereby granted."—*In Addenda of "Life of Arthur Tappan," by his brother, Lewis Tappan.*

BAYARD TAYLOR,

Poet, Diplomat, Author, and Traveler. (1825-1878.)

JERUSALEM.


THY strength, Jerusalem, is o'er,
 And broken are thy walls;
 The harp of Israel sounds no more
 In thy deserted halls.
 But where thy kings and prophets trod,
 Triumphant over death,
 Behold the living Son of God,
 The Christ of Nazareth!

The halo of His presence fills
 Thy courts, the ways of men ;
 His footsteps on thy holy hills
 Are beautiful as then.
 The prayer, whose bloody sweat betrayed
 His human agony,
 Still haunts the awful olive shade
 Of old Gethsemane.

Woe unto thee, Jerusalem !
 Slayer of prophets ; thou,
 That in thy fury stonest them
 God sent, and sends thee now.
 Where Thou, O Christ, with anguish spent,
 Forgav'st Thy foes and died ;
 Thy garments are daily rent,
 Thy soul is crucified !

ROGER BROOKE TANEY,★


Chief-Justice United States Supreme Court, 1836-1864.
 (1777-1864.)

 TOMORROW I shall be eighty-five years o.d. I can not suffer it to close without expressing gratitude to the Giver of every good. Whatever may come, God's will be done! I must meet what is before me with the faith and fortitude of a Christian.

* Justice Daniel, just before the hour of going to the Supreme Court, opened the door of Chief-Justice Taney, and found him on his knees in prayer. He withdrew much mortified that he had forgotten to rap. He quickly made an apology for the intrusion, which the Chief-Justice accepted with the remark that it was his custom, before he began the duties of the day, to seek Divine guidance.—"*Memoir of Roger Brooke Taney*," by Samuel Tyler.

BENJAMIN FRANKLIN TAYLOR,

Poet and Author. (1819-1887.)

THE GOSPEL FOR THE POOR.
 IN the Roman dungeon dying,
 Waiting there his day of doom,
 Faith bewildered, blinded, dying,
 John, the Baptist, lay in gloom.

Honored he, the desert preacher,
 Over all the sons of God,
 He had laid the world's great Teacher
 Under Jordan's crystal flood;

And his arms the form had lifted
 Back to life and light again,
 That should bid the grave be rifted
 And give liberty to men.

Grand old John, in heavy sorrow,
 Sent this last message out:
 "Art Thou the Christ?" Then dawning morrow
 Banished every cloud of doubt.

"Go tell the Baptist," quick replying,
 This the Master's answering word:
 "Blind men see the midnight flying,
 Lame men walk, the deaf have heard.

"Lepers clean as lilies' daughters,
 Graves are rent and dead men live,
 Gospel free as flowing waters
 Preached to them with naught to give."

So the Saviour crowned the story,
 Gave the poor His love sublime,
 Grandest proof of Gospel glory,
 Boundless blessing for all time.

Everywhere, O heavy-hearted,
 Be ye girded, glad and strong!
 Dungeons lighted! Doubt departed!
 Pass the tidings right along.

JAMES M. TAYLOR.

Professor of Mathematics in Colgate University.

IN the beginning God created the heaven and earth," is the most scientific account of creation on record. That there is a God who is Creator may transcend our power of comprehension; but that there is no God and no Creator violates our highest sense of reason, as well

as our moral and religious nature. Our rational faculties no more require our acceptance of the mathematical axioms than does our religious nature demand the belief in a personal God.

"In the beginning was the Word, and the Word was with God, and the Word was God," is as essential a revelation to our moral and religious nature as the belief in a Creator is a necessary demand of our intellectual sense. The more fully we become developed and well-rounded men the more earnest is the demand of our higher nature for the truth and revelation of the Bible. That Christ is the Light, the Truth, the Revelation, and the Saviour to the world is the testimony of the most eminent and candid thinkers.

James M. Taylor.

ZACHARY TAYLOR,

Twelfth President of the United States. (1784-1850.)



BIBLE, beautifully bound with the Constitution of the United States, was presented to him by some ladies of Frankfort, Kentucky, February 14, 1849.

He acknowledged their kindness in this language:

"I accept with gratitude and pleasure your gift of this inestimable Volume. It was for the love of the truths of this great Book that our fathers abandoned their native shores for the wilderness. Animated by its lofty principles they toiled and suffered till the desert blossomed as the rose. The same truths sustained them in their resolutions to become a free nation; and guided by the wisdom of this Book they founded a government under which we have grown from three millions to more than twenty millions of people, and

from being but a stock on the borders of this Continent we have spread from the Atlantic to the Pacific. I trust that their principles of liberty may extend, if without bloodshed, from the northern to the southern extremities of the Continent. If there were in that Book nothing but its great precept, "All things whatsoever ye would that men should do unto you, do ye even so to them," and if that precept were obeyed, our government might extend over the whole Continent. Accept, sir, my sincere thanks for the kind manner in which you have discharged this duty; and expressing again my hearty gratitude to the ladies for their beautiful gift, I pray that health, peace, and prosperity may long be continued to them."—*Frankfort Commonwealth, February 21, 1849.*

SIR RICHARD TEMPLE,


Member of Parliament.

AND, after all, what Book at this moment, even in this busy, struggling land of England, creates so much interest? You all remember the day when the Revised Version of the New Testament came out. Was any Book ever sought within living memory with such avidity? Was there ever any Book of which so many hundred thousands of copies were circulated within a few hours? No writer, no publisher, however famous or celebrated, could ever obtain for an uninspired book such a circulation as that which was obtained without the slightest effort at publication, or issuing, in one day by the Revised Version of the Scriptures. Now, is not this an encouraging thing—an encouragement and a spring eternal of hope to us to try and spread this work among all those who believe and those who do not believe? To those to whom it has not yet been given to believe the Book it will constitute the most romantic and interesting of histories, the grandest of poetry, the most glowing of eloquence. But to me it does more. It gives us the one hope we have of something beyond the grave.

It is the Book which awakens in us the thought that we were not made to die. It is the Book that makes us feel sure that we are not to perish like the beasts of the field, or the fowls of the air, or the trees of the forest, or the rocks of the mountain; but that we are to have a blessed immortality, if truly, as was said by one of our latest philosophers, over each of our graves it may be written, "*Obdormivit in Christo*"—"He fell asleep in Christ."—*From the Bible Society Monthly Reporter, June 1889, London.*


SIR WILLIAM TEMPLE,

English Statesman, Diplomat, and Author. (1628–1699.)

MOSES was instructed to know God more particularly, and admitted both to see His glory and to learn His name, Jehovah, and to institute from heaven the whole religion of the Jews; so the prophets, under the Old Testament, were taught to know the will of God, and thereby to instruct the people in it, and enabled to prophesy, and do miracles, for a testimony of their being truly sent from Heaven. So our blessed Saviour came into the world to show the will of His Father, to teach His precepts and commands, and so His Apostles by the Holy Ghost, for the same ends.—*Page 492, Volume III, of "The Works of Sir William Temple, Bart."*

SANBORN TENNEY,

Naturalist and Educator. (1827–1877.)

THIS truth, the great antiquity of the earth, so plainly taught in nature's own records, is one which has caused the science of geology to be looked upon with suspicion by those who believe the sacred Scriptures limit the age of the world to six thousand years. And this truth is often assailed as though it were the peculiar prop-

erty of the geologist, while it is a truth which belongs to all mankind. It had not its origin with man, but with God. It was registered in enduring characters ere man was created. And I will not attempt to say whether it be worse to deny the truths which He has revealed in His Word, or those which he has revealed in His works.

If such be the testimony of the rocks, we may safely aver that it is not contradicted by the Bible; for have not the volume of Nature and the volume of Inspiration the same great Author? The greatest scholars of the present time are fully satisfied that the Scriptures do not fix the age of the earth; and that the word which is translated "day" does not always mean a period of twenty-four hours, nor always even the same amount of time, as may be readily proved by referring to the different places where it is used. If we regard the six days mentioned in Genesis as representing successive long periods of time, the apparent difficulty disappears, and the records agree in all their essential features.—*From his Text-Book on Geology, 1859.*

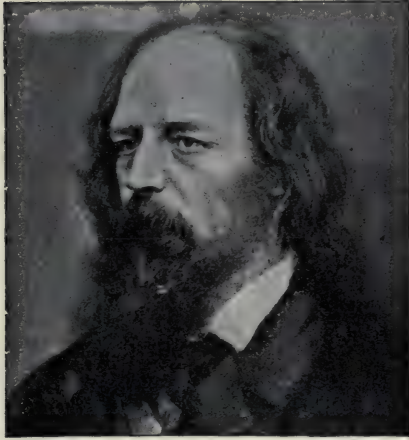
GEORGE HENRY THOMAS,

Federal Major-General. (1816-1870.)

HE was a firm believer in the Christian religion, and, especially in the last few years of his life, felt the obligation and the paramount importance to its biblical precepts, and a public profession of his faith, near the close of his life, was only prevented by the arrangements which had crowded upon him before the time appointed for this step. . . . He once said that he did not see how anyone could be an infidel, and then discoursed at length on the profound and mysterious doctrines of Christ. . . . In integrity of character, in purity of life, in firmness of faith, he exemplified in his daily life the teachings of the Divine Founder of Christianity.—*Pages 459 and 460, "The Life of Major-General George H. Thomas," by Thomas B. Van Horne, U. S. A.*

ALFRED TENNYSON,

English Poet-Laureate. (1802-1892.)



FROM "IN GRIEF."

STRONG Son of God! immortal Love,
 Whom we, that have not seen Thy face,
 By faith, and faith alone, embrace,
 Believing where we can not prove!
 Thine are these orbs of light and shade;
 Thou madest life in man and brute;
 Thou madest Death; and lo, Thy foot
 Is on the skull which thou hast made!
 Thou wilt not leave us in the dust;
 Thou madest man, he knows not why;
 He thinks he was not made to die;
 And Thou hast made Him: Thou art just.
 Thou seemest human and Divine,
 The highest, holiest manhood, Thou;
 Our wills are ours, we know not how;
 Our wills are ours to make them Thine.

I hope that the Bible will be more and more studied by all ranks of people and expounded simply by the teachers, for the religion of the people can never be founded on mere moral philosophy; it must come home to them in the plain, noble thoughts of the Holy Scriptures.—Page 308, *Volume I*, "*Alfred Lord Tennyson*," a *Memoir by his Son*.

God is now with us as we two are walking together just as truly as Christ was with the two disciples on the way to Emmaus; we can not see Him; but He, the Father and the Saviour and the Spirit, is nearer, perhaps, now than then to those who are not afraid to believe the words of the Apostles about the actual and real presence of God and His Christ with all who yearn for it. I should be sorely afraid to live my life without God's presence; but to feel that He is by my side now, just as much as you are, that is the very joy of my heart.—*To his Niece, Miss Agnes Weld; see Contemporary Review, November, 1897.*

CHARLES ERNEST TRITTON,

Member of British Parliament.

I ADHERE to the grand old truths of the Bible; my one aim has always been to tell of a crucified Christ, a risen Christ, an ascended Christ, a Christ receiving sinners, a Christ for the battle of life, and a Christ for the dying bed.—*See Address as Chairman of the Religious Tract Society Anniversary, Exeter Hall, June, 1896.*

JAMES TISSOT,


French Painter.

I AM a Christian above all things, a worshiper of Jesus Christ, who lived and died and rose again, not for any sect, but for all believers, for all those who look to Him as the Son of God and the Son of Man.

James Tissot

NICHOLAS HEATH, Lord High Chancellor, England (1501-1566): To preach the Gospel or administer the Lord's Supper a woman may not. Our Saviour ascended on high, and gave the whole government of His church to men.—*"Lives of the Lord Chancellors of England," by Campbell.*

THE UNITED STATES A CHRISTIAN NATION.

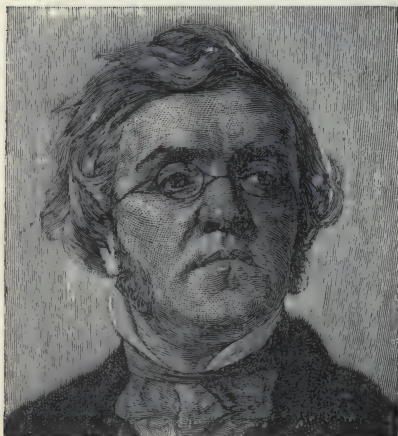
ITHOUT dissent, March 3, 1863, the United States Senate passed this resolution: "*Resolved*, That devoutly recognizing the supreme authority and just government of Almighty God in all the affairs of men and nations, and sincerely believing that no people, however great in numbers and resources, or however strong in the justness of their cause, can prosper without His favor, and at the same time deploring the national offenses which have provoked His righteous judgment, yet encouraged in this day of trouble by the assurance of His Word, to seek Him for succor according to His appointed way, through Jesus Christ, the Senate of the United States do hereby request the President of the United States, by his proclamation, to designate and set apart a day for national prayer and humiliation."—*Congressional Globe*, third session of the Thirty-Seventh Congress, pages 1448 and 1501.

In accord with the above resolution, President Lincoln, March 30th, issued his proclamation. The following passages are quoted: "*Whereas*, It is the duty of nations, as well as of men, to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth announced by the Holy Scriptures, and proven by all history, that those nations only are blessed whose God is the Lord; and inasmuch as we know that, by His divine law, nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war, which now desolates the land, may be but a punishment inflicted upon us for our presumptuous sins to the needful end of our national reformation as a whole people. . . . Intoxicated with unbroken success, we have become too self-sufficient to feel the neces-

sity of redeeming and preserving grace, too proud to the God that made us."

WILLIAM MAKEPEACE THACKERAY,*

English Novelist. (1811-1863.)



I PRAY Almighty God that the words I write in this house may be pure and honest; that they may be dictated by no personal spite, unworthy motive or unjust greed of gain; that they may tell the truth, as far as I know it, and tend to promote love and peace among men for the sake of Christ, our Lord.

—See *Introduction to the Biographical Edition of his writings*, by Mrs. Ritchie, his daughter.

TITIAN (TIZIANO VECELLIO),

Venitian Painter (1477-1576.)

PROMISE to bury me in the church where I achieved my first triumph—bury me there! Promise to bury me there, and I will yet live to paint for you another "Christ, a Christ of Pity," that shall be more near to what He is than any that has yet been painted, even as I am by so many years the nearer to seeing Him myself.—*Written when 99 years of age; extract from Sir Wyke Bayless' Study of "The Face of Christ."*

One Sunday evening Thackeray was walking with two friends near Edinburgh. It was a lovely night. Corstorphine Hill lay in the center of this pure radiance. A wooden crane, used in the quarry below, was so placed as to assume the figure of a Cross. All these gazed at it silently. As they gazed he gave tremulous utterance to the word, "CALVARY"! All that evening he was very serious, speaking of Divine things—of death, eternity and salvation—expressing a simple faith in his Saviour.—"The Death of Thackeray," from "Spare Hours," by Doctor John Brown.*



CELEBRITIES OF THE UNITED STATES.

CIVIL, DIPLOMATIC, AND CONGRESSIONAL.

JOSEPH H. WALKER,
Page 478.

NELSON DINGLEY,
Page 130

JOHN W. FOSTER,
Page 154.

JOHN HAY,
Page 245.

THADDEUS C. CLARKSON,
Page 86.

JOHN D. LONG,
Page 290.

STEWART L. WOODFORD,
Page 519.

JOSEPH WHEELER,
Page 400.

THE DECLARATION OF EIGHT HUNDRED
SCIENTISTS OF GREAT
BRITAIN.*

WE, the undersigned, Students of the Natural Sciences, desire to express our sincere regret that researches into scientific truth are perverted by some in our own times into occasion for casting doubt upon the truth and authenticity of the Holy Scriptures. We conceive that it is impossible for the Word of God, as written in the book of nature, and God's Word written in Holy Scripture, to contradict one another, however much they may appear to differ. We are not forgetful that Physical Science is not complete, but is only in a condition of progress, and that at present our finite reason enables us only to see as through a glass darkly; and we confidently believe that a time will come when the two records will be seen to agree in every particular. We can not but deplore that Natural Science should be looked upon with suspicion by many who do not make a study of it, merely on account of the unadvised manner in which some are placing it in opposition to Holy Writ. We believe that it is the duty of every Scientific Student to investigate nature simply for the purpose of elucidating truth, and that if he finds that some of his results appear to be in contradiction to the Written Word, or rather to his own interpretations of it, which may be erroneous, he should not presumptuously affirm that his own conclusions must be right, and the Statements of Scrip-

*The original copy of this interesting document is now in the Bodleian Library, Oxford, England—the largest library in the world. It was signed by eight hundred representative scientists. Doubtless it would have been gratifying to the reader to know the names of the remainder, but valuable space forbade their publication here. A sufficient number, however, of signatures has been appended to reveal the general character and scholastic standing of the entire body. Honorary degrees, an exception to the rule of the book, as stated on page 1, are made in this testimony. I am under special obligation to the Bodleian Librarian for transcribing this important declaration.

ture wrong; rather, leave the two side by side till it shall please God to allow us to see the manner in which they may be reconciled; and, instead of insisting upon the seeming differences between Science and the Scriptures, it would be as well to rest in faith upon the points in which they agree.

THOMAS ANDERSON, M. D., F. K. S. E., etc., Professor of Chemistry in the University of Glasgow.

RICHARD AUSTIN, M. D., M. R. C. S., late Professor of Materia Medica in the School of Medicine of the Apothecaries' Society, Ireland.

A. B. BECHER, R. N., F. R. A. S., F. G. S., First Naval Assistant, Hydrog. Office, Admiralty.

THOMAS BELL, F. R. S., F. G. S., late Pres. L. S., Acad., Soc. Hist. Nat. et Philom., Paris.; Acad. Sc., Philad.; Soc. Hist. Nat. Bost. et Lt. et Sc.; Hung. Corresp.; Professor of Zoology in King's College, London.

WILLIAM CLARK, M. D., F. R. S., F. G. S., Professor of Anatomy in the University of Cambridge.

ARTHUR SCOTT DONKIN, M. D. Edin., M. D. Dun., L. R. C. S. E., Lecturer on Medical Jurisprudence in the University of Durham, etc.

PATRICK FRASER, M. D., L. R. C. P., L. R. C. S. E., etc., Senior Professor to the London Hospital, Physician Extraordinary to the late Queen of Portugal; Staff Physician in the Crimea, and in the War of Restoration in Portugal.

JOHN C. HALE, F. R. A. S., etc., Surveyor and Superintendent of the Meteorological Department, Local Government Office, Whitehall.

GEORGE JOHNSON, M. D., F. R. C. P., etc., Professor of Medicine in King's College, London, Physician to King's College Hospital, etc.

GEORGE H. B. MACLEOD, M. D., F. R. C. S. E., F. F. P. S. Glas., Mem. Corr. de la Soc. de Chir. de Paris, Mem. Paris Med. Society, etc., Lecturer on Surgery in Anderson's University, Glasgow, late Senior Surgeon Civil

Hospital, Smyrna, and General Hospital in Camp before Sebastopol, etc.

JOHN B. MELSOM, M. A., M. D., Cant., F. C. P. S., J. P., Corr. Mem. Phil. Soc. Basle, etc., late Professor of Natural and Experimental Philosophy and Clinical Medicine in Queen's College, Birmingham.

E. RENERIER, Memb. de la Soc. Vaud. des Sci. Nat., Memb. de la Soc. Helvet. des Sci. Nat., Memb. de la Soc. Geolog. de France, Professor of Geology, Mineralogy, and Paleontology in the Academy of Lausanne.

ADAM SEDGWICK, M. A., D. C. L., F. R. S., Hon. M. R. I. A., F. G. S., F. R. A. S., etc., Inst. Imp. Acad. Sci. Paris Correspondence, Fellow of Trinity College, and Woodwarden Professor of Geology in the University of Cambridge.

JOHN STENHOUSE, LL.D., F. R. S., F. C. S., late Professor of Chemistry at St. Bartholomew's Hospital, Assayer to the Royal Mint.

G. J. SYMONS, Memb. Counc. Brit. Met. Soc., Memb. Scot. Met. Soc., Reporter on Rainfall to the British Association.

JOHN WILSON, M. D., F. R. S., F. L. S., Inspector General of Hospitals, Hon. Physician to the Queen.

SIR DAVID BREWSTER, K. H., LL.D., D. C. L., F. R. S., V. P. R. S. E., Hon. M. R. I. A. et Phil. Soc. Cam., F. G. S., F. R. A. S., M. A., M. D. (Jena), Ord. Boruss. "Pour le Merite" Eq., Officer of the Legion of Honor, Inst., Imp. Par. (Acad. Sci.) Assoc., Acadd. Sci. Imp. et Reg. Petrop. Berol. Brux. Gotting., Hafn. Soc. Harlem, Holm. Ludg. Gall. Monach., Soc. Im., Nat. Mosq. et Inst. Venet. Corr., Acad. aut Soc. Erlang. Flor., Traj.-Franc. Rhen.-Traj., Soc. Antiq. Noom. Soc. Scand. Nat., Inst. Nat. Wash. Lyc., Nat. Hist. Nov.-Ebor., Acad. Sci. Bost. et Philad., Soc. Antiq. Amer. et Lit. et Hist. Soc. Quebec, et Cape Town, Soc. Honor., Principal and Vice Chancellor of the University of Edinburg.

CHARLES THOMSON,

Patriot, and Secretary of the First Continental Congress, 1774-1789.

(1729-1824.)

IN 1815 he published "A Synopsis of the Four Evangelists, or a regular history of the Conception, Birth, Doctrine, Miracles, Death, Resurrection, and Ascension of Jesus Christ, in the words of the Evangelists."—Page 97, *Volume VI*, "*Appleton's American Cyclopædia*."

In the Preface of the book just mentioned he wrote: "To undertake a new harmony of the Gospels, after the many made, might seem an attempt at vanity, did not the more numerous harmonies in the last two centuries show, one after another, that those which preceded had not given satisfaction. How I have succeeded is now submitted to the judgment of the candid reader. For my own part, I have the satisfaction to think assuredly that, on a full and fair examination, it will be found that the Evangelists are neither inconsistent, nor do they contradict one another; but that, on the contrary, they mutually elucidate, support, and confirm one another's narration."

JAMES THOMSON,

Scottish Poet. (1700-1748.)

MY refuge and consolation is in philosophy—Christian philosophy—which I heartily wish you may yet be a disciple of, as well as myself. Indeed, my dear friend, it is far above the Platonic. I have sent you a pamphlet upon a subject relative to it, which we have formerly talked of. I writ it last year, and I writ it with a particular view to your satisfaction. You have, therefore, a double right to it, and I wish to God it might appear to you as convincing as it does to me, and bring you to add the faith to the heart of the Christian.—*Philimore's Memoirs and Correspondence of George Lytleton, Volume I, page 307.*

LOUIS ADOLPHE THIERS,

Late President of the French Republic; Historian. (1797-1877.)

A RELIGIOUS belief is necessary; man has need of a religious belief; such a religious belief, pure, moral, antique, existed. It is the old religion of Christ.—*Chapter XII, Volume III, page 205, "Historie du Consulat, este l'Empire."*

I often invoke that God in whom I am happy to believe, who is denied by fools and ignorant people, but in whom the enlightened man finds consolation and hope. I have with conviction defended the Christian religion as insuring the highest degree of grandeur for France and liberty in its highest sense, and believing that society without Christianity would fall into frightful chaos. Materialism is at once stupidity and danger. For myself, I am a passionate believer in religion, and if I were possessed of more time and strength I would like to confound materialism in the name of science and good sense.—*From a Public Address delivered near the close of his official career.*

WILLIAM M. THORNTON,

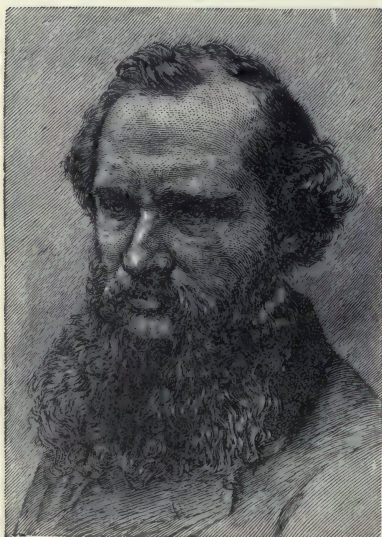
President of the University of Virginia.

FULLY believe in the Divinity of Christ, and the Inspiration of the Bible. My hopes for the spread of the spirit of Jesus among men, for the establishment of the ideals of the Bible as the ideals of humanity, are based upon other grounds than the sacerdotal tradition and ecclesiastical dogmatism. My hope is that when a sober and reverent criticism has stripped from the doctrine of the Bible all that is transitory and non-essential, and revealed this doctrine in its intrinsic power and Divine spirit, man may approach God more freely by the roads of love and liberty, purity and peace. I believe that it is the duty of all men to strive to make this approach easier for themselves and others by dwelling on the spirit rather than on the letter, and by an individual revolt against every form of sectarian narrowness and churchly bigotry. *Wm. M. Thornton*

SIR WILLIAM THOMSON,

(LORD KELVIN.)

Professor of Natural Philosophy in the University of Glasgow.




MY primary reason for accepting the invitation to preside was that I wished to show sympathy with this great Society which has been established for the purpose of defending Christianity as a Divine Revelation. I also thought something was due from Science. I have long felt that there was a general impression in the non-scientific world that the scientific world believes Science has discovered ways of explain-

ing all the facts of nature without adopting any definite belief in a Creator. I have never doubted that that impression was utterly groundless. It seems to me that when a scientific man says—as it has been said from time to time—that there is no God, he does not express his own ideas clearly. He is, perhaps, struggling with difficulties; but when he says that he does not believe in a creative power I am convinced he does not faithfully express what is in his mind. He is out of his depth. . . . I may refer to that old but never uninteresting subject of the miracles of geology. Physical Science does something for us here. Peter speaks of scoffers who said that “all things continue as they were from the beginning,” but the Apostle affirms himself that “all these things shall be dissolved.” It seems to me that even physical science absolutely dem-

onstrates the scientific truth of these words. We feel that there is no possibility of things going on forever as they have done for the last six thousand years. In science, as in morals and politics, there is absolutely no periodicity.—*From his address as Chairman of "The Christian Evidence Society," London, at its Nineteenth Anniversary, May 23, 1889.*

JOHN MELLEN THURSTON,

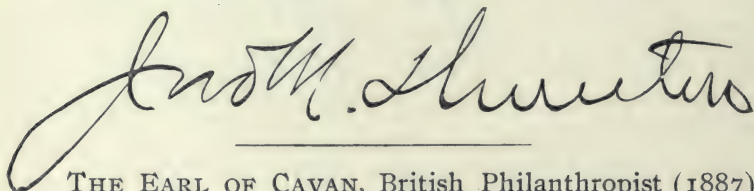
United States Senator.

AWYERS are the students of Jurisprudence. Jurisprudence is the science of law. Religion is the Jurisprudence of Divine law. The Divine law of Christianity is based upon three essential beliefs: First, the existence and unity of God; second, the immortality of man; third, the divinity of Jesus Christ, and His atonement.

The divinity of Christ, and His power of mediation with the Father are not matters of exact demonstration, and must be accepted by the human soul entirely on faith; but the promise is so great, the hope is so sweet, it costs so little to be safe, that a man is a fool indeed if he hesitates to accept in its utmost fullness the Divine doctrine of love as taught by the lowly Nazarene; and, indeed, when we are once convinced of the existence of a God and our own immortality, the mission of the Saviour seems to follow so naturally, seems so worthy of the infinite love and power of man's Creator, that our belief in the Father extends to the Son.

Nearly all great lawyers accept, almost as a matter of course, the truths of Christianity. They are also believers in the mediation of Jesus Christ, as they can appreciate in all its fullness the divinity of the law which accepts repentance and belief as full atonement for its violation. They receive Christianity without question because of the comprehension and simplicity of their minds. Quibbling, uncertainty, and hesitation are the characteristics of inferior intellects. Moses,

the law-giver, is only second to Christ, the Saviour. Who can read the unparalleled story of his wonderful life without believing that he was, indeed, anointed of God; raised up for the accomplishment of his great mission, inspired and directed by the Divine will. An eloquent mimic of the great skeptics of past generations has painted a beautiful word picture of the sweet peace and eternal rest which comes to man when "death ends all." But it is only a picture which fades away before the ghastly horror of its serious contemplation. If it were given me, of all living men, to know of absolute certainty that death does end all, I would tear my tongue out by the roots, and go down to the grave in silence rather than reveal to a Christian world a secret so damning that it would overturn governments, disorganize society, destroy morality, brutalize mankind, and make life a curse. It is not true; death does not end all. The great truths of the Christian religion are self-evident. There is a God, Creator, Father, Saviour, Judge. Man is immortal.



THE EARL OF CAVAN, British Philanthropist (1887):
The Divine Word quickens our souls and gives us great joy . . . The Lord will bless those who are instrumental in bringing all peoples to the Lord Jesus Christ, who is a precious Saviour to every one who believes in Him.—*Declared at Mildmay Conference, 1882.*

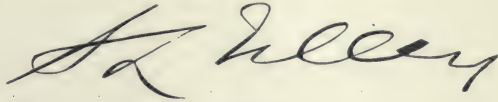
THE DUKE OF GRAFTON, British General: I have passed the allotted time of man—eighty years—and this is, doubtless, the last time I will appear in public to advocate the claims of the Gospel of my Lord and Redeemer.—*On Taking the Chair at a Bible Meeting, Towcester, 1901.*

ALEXANDER PECKOVER, Lord Lieutenant of Cambridge-shire, Great Britain: The sacred Scriptures are the guide and comfort of my life. I cling to the Cross of my Saviour, the only salvation. The blood of Jesus Christ cleanseth from all sin.—*To the Author.*

SIR SAMUEL LEONARD TILLEY,

Lieutenant-Governor of New Brunswick.

FOR more than fifty years, I have been a subscriber to one of the auxiliaries of the British and Foreign Bible Society, and for a like period have recognized the all-sufficiency of the great atonement made by our Lord and Saviour on the Cross. I cheerfully give my testimony to the value and inspiration of the Book of books. Dark, indeed, would be this world without Christ's death and resurrection, and the hope of glory.



T. T. TIMAYENIS,

Greek Historian.

SUCH was Hellenism in the East at and after the incarnate Christ was made known. As Alexander the Great, three centuries and a half before, raising the flag of Hellenism, had marched from Macedonia to the conquest of the East, so the Christian religion, assuming the panoply of the Hellenic tongue, argument, and administration, sallied forth from Palestine for the subjugation of the West.

The truth disclosed by our Saviour is the work of Divine Providence, while Hellenism only aided the work by Hellenizing the multitudes, and thus preparing them for the acceptance and understanding of the one and true God. . . . For, indeed, how many difficulties and obstacles would Christianity have encountered without the assistance of Hellenism? The Gospel would have been preached in the Hebrew, and not only was that tongue unknown beyond Jordan, but in Syria, Mesopotamia, Egypt, Asia Minor, Thrace, and Hellos various dialects and tongues prevailed into which the

Word of God would have had to be as many times translated. Again, the Gospel needed not merely to be preached, but also to be explained; it needed a language able to develop its lofty truths—a tongue in every respect complete, furnished, and philosophical. Hellenism, therefore, not only prepared the way for success, but it also furnished to the new religion the most artistic of linguistic tongues that ever God gave to man, and, through its alliance with Christianity, long preserved its historic claim and the rank which, to this day, it holds in the East.—*Pages 282 and 283, 256 and 257, Volume II, "History of Greece," by T. T. Timayenis.*

ALEXIS CHARLES HENRY CLEREL TOCQUEVILLE,

French Statesman and Political Writer. (1805–1859.)

CHRISTIANITY is the companion of liberty in all its conflicts—the cradle of its infancy and the Divine source of its claims.

Christianity has, therefore, retained a strong hold on the public mind in America; and I would now particularly remark that its sway is not only that of philosophical doctrine which has been adopted upon inquiry, but of a religion which is believed without discussion.

Mohammed professed to derive from Heaven, and he has inserted in the Koran, not only a body of religious doctrines, but political maxims, civil and criminal laws, and theories of science. The Gospel, on the contrary, only speaks of the general relations of men to God and to each other—beyond which it inculcates and imposes no point of faith. This alone, besides a thousand other reasons, would suffice to prove that the former of these religions will never predominate in a cultured and democratic age, whilst the latter is destined to retain its sway at these and all other periods.—*Volume III, "Democracy in America."*

COUNT LYOF N. TOLSTOI,

Russian Novelist.

I HAVE always been possessed of the religious ideas set forth in this book. For thirty-five years of my life, in the proper acceptance of the word, a nihilist—not a revolutionary socialist, but a man who believed nothing. Five years ago, faith came to me; I believed the doctrine of Jesus, and my whole life underwent a sudden transformation. What I once wished for, I wished for no longer, and I began to desire what I never desired before. My life and my desires were completely changed; good and evil interchanged meanings. Why so? Because I understood the doctrine of Jesus in a different way from that which I had formerly understood. The thief on the cross believed in Christ, and was saved. Like the thief on the cross I believed in the doctrine of Jesus, and that belief has made me whole. . . . I understood nothing of this life; it seemed to me to be a frightful thing, and then—I understood the words of Jesus Christ, and life and death ceased to be evil; instead of despair, I tasted joy and happiness, that death could not take away.—*See introduction to his book, "My Religion."*

JOHN GRAY TOUCH,

Lieutenant-General of England.

FOR the last forty-seven years Jesus Christ has been to me the only Saviour in whom we can trust for our salvation; His righteousness in the sinner's absolute helplessness is all-sufficient under the Everlasting Covenant; His love and faithfulness the sources of strength, comfort, and joy in every difficulty and trial—"all my salvation and all my desire."


The Bible is the word of God, "a lamp unto my feet, and a light unto my path," a safe counselor and a sure guide un-

der all circumstances ; meeting every want of the soul and every emergency of life—the only standard of truth, and an authority against which there can be no appeal. I can bear testimony to the infinite value of Christ and the Bible in their adaptability to the most enlightened, as well as degraded races.

John Ray Touch Lunt

FREDRICK TOWNSEND,


Brigadier-General.

HE injunctions and instructions of a devoted mother, whose text-book was the Bible, enjoined and imparted "in season, and out of season ; here a little, and there a little," as she used to say, have generally kept me walking "in the fear of the Lord" ; and with the light of the open Bible have brought me long since to a daily realization of "the truth as it is in Jesus."

Rich. Townsend

ANTHONY TROLLOPE

English Novelist. (1851-1882.)


IN his delineation of "A Low-Church Chaplain" in "Bar-chester Towers," these passages occur : "The 'desecration of the Sabbath,' as he delights to call it, is to him meat and drink. It is the loved subject of all his evening discourses, the source of all his eloquence, the secret of all his power. To him the Revelation of God appears only in that one law given for Jewish observance. To him the mercy of our Saviour speaks in vain. To him in vain has been preached that sermon which fell from Divine lips on the mountain : 'Blessed are the meek, for they shall in-

herit the earth'; 'Blessed are the merciful, for they shall obtain mercy.' To him the New Testament is comparatively of little moment, for from it he can draw no fresh authority for that dominion which he loves to exercise over at least a seventh part of man's allotted time here below."

JONATHAN TRUMBULL,*

Colonial Statesman; Governor of Connecticut, 1769-1783.

(1710-1785.)


 THE Bible was more than ever his companion, and its grand teachings were enhanced to him by reading them in Greek and Hebrew.—*Page 106, Volume I, "National Portrait Gallery of Eminent Americans," by Everet Duychinck.*

Governor Trumbull sent out this appeal during the Revolution: "In this day of calamity, to trust altogether to the justice of our cause, without our utmost exertion, would be tempting Providence. . . . March on!—this shall be your warrant: Play the man for God, and for the cities of our God. May the Lord of Hosts, the God of the armies of Israel, be your Captain, your Leader, your Conductor, and Saviour."—*See his "Life," by Isaac W. Stuart.*

JOHN RANDOLPH TUCKER,

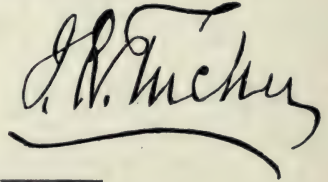
Dean of Law School in Washington and Lee University.

(1823-1897.)

 AM requested to give my personal conviction respecting Christ and the Bible. I believe this inspired Book contains the will of God for man's salvation and moral development; and that Jesus Christ is the Word made flesh—the Incarnate God—sent into the world to redeem humanity from sin; "that whosoever believeth in

* The epithet "Brother Jonathan," often quoted as a personification of the United States, originated with Washington, who, when perplexed, was wont to use this expression: "Let us hear what Brother Jonathan says."

Him should not perish, but have everlasting life;" "neither is there salvation in any other: for there is none other name given among men, whereby we must be saved."



MARTIN FARQUHAR TUPPER,

English Poet and Author.

IN PRAISE OF HIS WORD.



THE Scriptures have a might and magnificence all their own!
 How comforting are its promises, how precious its precepts!
 How wise and kind and pure and good its influence on the soul!
 How strong its hold upon the heart, its power within the mind

A HYMN FOR ALL NATIONS.

Written for the World's Fair of 1851, and translated at that time into thirty languages.

Glorious God! on Thee we call,
 Father, Friend, and Judge of all;
 Holy Saviour, Heavenly King,
 Homage to Thy throne we bring!

In the wonders all around
 Ever is Thy Spirit found,
 And of each good thing we see
 All the good is born of Thee!

Thine the beauteous skill that lurks
 Everywhere in nature's works;
 Thine is art, with all its worth,
 Thine each masterpiece on earth!

Yea, and foremost in the van
 Springs from Thee the mind of man;
 On its light, for this is Thine,
 Shed abroad the love divine!

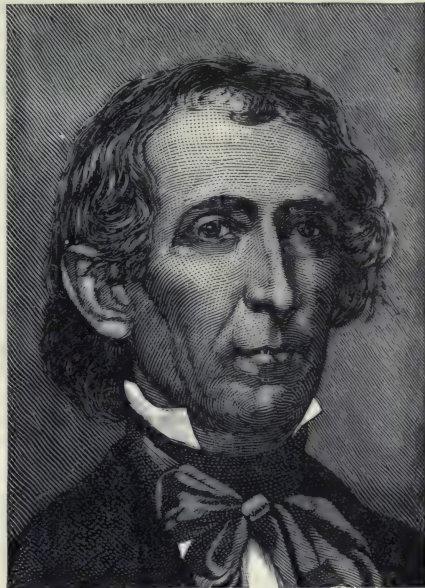
Lo, our God! Thy children here
 From all realms are gathered near;
 Wisely gathered, gathering still,
 For "peace on earth, towards men good-will!"

May we, with fraternal mind,
 Bless our brothers of mankind!
 May we, through redeeming love,
 Be the blest abode of God above!

JOHN TYLER,

Tenth President of the United States. (1790-1862.)

THROUGH the kindness of his son, President Tyler, of the College of William and Mary, and biographer, this information was furnished: "It was comforting to know that the great work of eternity had not been neglected. His gifted mind held fast, as a foundation of its faith and hope, to the oracles of God. He was long accustomed to meditate on things of eternity. And when, a few years ago, he was prostrated by sickness, and the idea of approaching dissolution, the testimony of the pastor, whose services he was so fond of attending in that church he had so reverently joined, showed the brightness of the Christian faith in which he died."



SHARON TURNER,

English Historian. (1768-1847.)

IT must be, therefore, an essential principle of the soul's vital nature, that no prolongation of its conscious existence shall anywhere injure it, if it has been created to be a resident in an everlasting kingdom. But on this fact of its future eternity the whole system of our Divine Revelation has been based. We die here to rise to immortal life from the death we undergo. To procure and insure this blessing to us our Saviour came to earth, taught, lived, and suffered, as our Christian records state; and His resurrection from His Judean tomb has been declared to be, and to be meant to be, the pledge and representation, and assurance of our own. . . . The sacred history of the world, its plan, the Divine purpose in human life, the great truth and prospect revealed to us by our Saviour, seem to be founded on the two great principles of our intellectual nature—its immortality and improvability.—Page 250, Volume III, "Turner's Sacred History," in *Family Library Series*.

ALEXANDER FRASER TYTLER,

Scottish Jurist and Historian. (1747-1813.)

A THOROUGH acquaintance with the history of the world and the state of mankind at the time of our Saviour's birth has led the wisest and most enlightened inquirers to conclude that the Almighty, having designed to illuminate the world by Revelation, there was no period at which it was more certainly required than that in which it was actually sent; nor could any occurrence of circumstances have been more favorable for its extensive dissemination than that which took place at the time of our Saviour's mission. A great part of the known world was at this time under the dominion of the Romans, and subject to all those grievances which are the inevitable result of a

system of arbitrary power. Yet this circumstance of the union of so many nations into one great empire was of considerable advantage for the propagation and advancement of Christianity. . . . About the middle of the second century we find the books of the New Testament had been collected under one volume, and were received as a canon of faith in all the Christian churches. This selection of the inspired books from the compositions of so many teachers of Christianity, who had written in imitation of their styles and had recorded the acts of our Saviour, is supposed to have been made by some of the early Fathers of the Church.—*"Tytler's Universal History," Book V, Chapter IV.*

SIR HENRY VANE,

English Republican Statesman, and Governor of Massachusetts.

(1612-1662.)

THEY that press so earnestly to carry on my trial do little know what the presence of God may be afforded me in it, and issue out of it to the magnifying of Christ in my body, by life or by death. Nor can they, I am sure, imagine how much I desire to be dissolved and be with Christ, which of all things which can befall me I account the best.—*"Knight's England," Volume IV, Chapter XVI, Page 260.*

As the present storm we now lie under, and the dark clouds that yet hang over the Reformed Churches of Christ, which are coming thicker and faster, so the coming of Jesus Christ in these clouds in order to a speedy and sudden revival of His cause, and spread of His kingdom over the face of the whole earth, is most clear to the eye of faith, even the faith in which I die, whereby the kingdoms of this world shall become the kingdoms of our Lord and of His Christ, Amen! Even so come, Lord Jesus!—*Page 293, "Library of American Biography," by Jacob Sparks.*

JOHANN LUDWIG UHLAND,

German Lyric Poet. (1787-1862.)

HEAVEN.

FOR THE BEREAVED.

FRIEND, thou must trust in Him who trod before
 The desolate paths of life;
 Must bear in meekness as He meekly bore,
 Sorrow, and pain, and strife!
 Think how the Son of God
 These thorny paths has trod;
 Think how He longed to go,
 Yet tarried out for thee the appointed woe;
 Think of His weariness in places dim,
 Where no man comforted or cared for Him!
 Think of the blood-like sweat
 With which His brow was wet,
 Yet how He prayed, unaided and alone,
 In that great agony, "Thy will be done!"
 Friend, do not thou despair,
 Christ from heaven of heavens will hear thy prayer.

JOHN HENRY UPSHUR,

Rear-Admiral of the United States Navy.

WHILE your question of my opinion of "Christ and the Bible" may seem a little strange when put to a layman, it is one which, I think, every intelligent being should be competent and willing to give an answer to, however brief. I have never had a doubt of the existence and Divinity of Jesus Christ, and have always believed that the sacred and inspired Scriptures, especially those treating of His coming, His life and ministry on earth, with its plan of salvation, and lessons of human as well as God-like sufferings and death, offer a compass and chart to every voyager by land and sea who is not faithless, and thus in death secure to him a safe anchorage in eternity.

John Henry Upshur

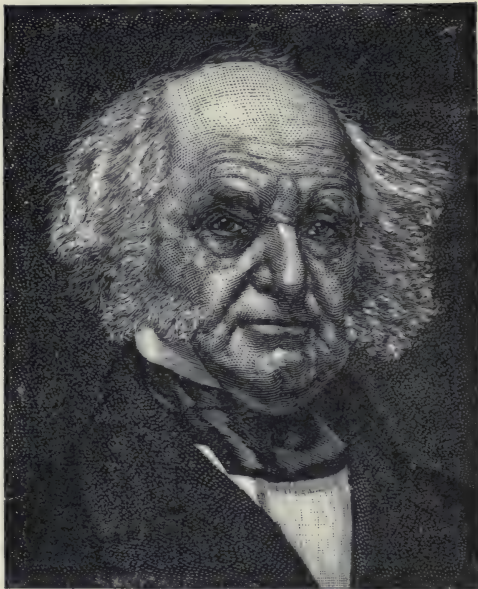
MARTIN VAN BUREN,

Eighth President of the United States. (1782-1862.)

DURING his last illness he made this confession:

"The atonement of Jesus Christ is the only remedy and rest for my soul."

On the threshold of his official relations as President, he declared: "I only look to the gracious protection of that Divine Being whose strengthening support I humbly solicit, and whom I fervently pray to



look down upon us all. May it be among the dispensations of His Providence to bless our beloved country with honors and length of days; may her ways be ways of pleasantness, and all her paths peace."

CORNELIUS VANDERBILT,


Financier and Philanthropist. (1794-1877.)

DEAR Doctor, you have never crowded your religion on me, but you have been faithful to me. Say to all men that you did not have the slightest influence in the world in persuading me to believe the Bible; that you could not, nor all the angels, nor ministers, for I never had a minute when I did not believe it was the Word of God.—Page 146, "*Pulpit and the Grave.*"

NICHOLAS VANSITTART,

(LORD BEXLEY,)


Member of Parliament. (1766-1851.)

ET it not be forgotten that countries both within and far beyond the limits of Christendom are looking to British Christians to furnish them with the rich treasure of God's written Word. Let it be known that our resources are not adequate to meet the exigencies of the times, and that its income does not keep pace with its increasing expenditures. Let it be remembered how deeply Britain is indebted, under God, to the Bible, for its many social, political, and religious advantages. Let these things be bourne in mind, as furnishing this moment a call in Providence distinct and imperative; a call to individual and combined exertion not unaccompanied with prayer; and let our efforts never cease until the Bible is everywhere exalted to its true position, and the teachings of fallible men universally give place to the "true sayings of God."—*Bible Society Reporter*, December, 1891.

HENRY VAUGHAN,

English Poet. (1621-1695.)


PEACE.

Y soul, there is a Countrie
 Far beyond the stars,
 Where stands a winged centrie
 All skillful in the wars.
 There above noise and danger
 Sweet peace is crowned with smiles,
 And ONE born in a manger
 Commands the beauteous files.
 He is thy gracious Friend,
 And (O my soul, awake!)
 Did in pure love descend
 To die here for thy sake.

SIR AUBREY DE VERE,

Irish Poet. (1788-1846.)

THE PASSION FLOWER.

RT Thou a type of beauty, or of power,
Of sweet enjoyment, or disastrous sin?
For each thy name denoteth, Passion Flower!
O no! thy pure corolla's depth within
We trace a holier symbol; yea, a sign
'Twixt God and man; a record of that hour
When the expiatory act divine
Canceled that curse which was our mortal dower.
It is the Cross.

SACRED AND PROFANE WRITERS.

Let those who will, hang rapturously o'er
The flowing eloquence of Plato's page;
Repeat, with flashing eye, the sounds that pour
From Homer's verse as with torrent's rage;
Let those who list, ask Tully to assuage
Wild hearts with high-wrought periods, and restore
The reign of rhetoric; or maxims sage
Winnow from Seneca's sententious lore.


WU-TUNG-FANG, Envoy Extraordinary and Minister Plenipotentiary from China to the United States: It must not be supposed that there is any intention on my part to belittle the doctrines of Christ, for, so far as I know, I believe Christianity is the highest form of religion that has ever been founded in the world.—*See his Lecture, "The Teachings of Confucius."*

PERRE PAUL ROYER-COLLARD, fifteenth President, Chamber of Deputies (1763-1845): Jesus Christ, the Divine Majesty, is the holy of holies; God and man together, and present in the most sacred of our mysteries.—*From his Oration, "Sacrilege in Law."*

Not these, but Judah's hallowed bard, to me
 Are dear; Isaiah's noble energy;
 The temperate grief of Job; the artless strain
 Of Ruth and pastoral Amos, the high songs
 Of David, and the tale of Joseph's wrongs,
 Simply pathetic, eloquently plain.


THOMAS DE VERE,

Irish Poet and Miscellaneous Writer.

S the moon its splendor borrows
 From a sun unseen all night,
 So from Christ, the Sun of Justice,
 Draws His Church her sacred light.
 Touched by His, her hands have healing,
 Bread of Life, absolving key;
 Christ incarnate is her bridegroom—
 The spirit hers, His temple she.


ZEBULON BAIRD VANCE,

Governor; Congressman; United States Senator, 1879 till death.
 (1830-1894.)

E have seen educated and respectable men, descendants of those from whom we derive our civilization, kinsmen after the flesh of Him whom we esteem as the Son of God and Saviour of men, ignominiously ejected from hotels and watering-places . . . May the real spirit of Christ be triumphantly infused worldwide.—*From his Lecture, "The Scattered Nation."*

FRANCIS P. VENABLE,

President of the University of North Carolina.

AM glad to assert my belief in Christ and the Scriptures. I can see but one solution to the great mystery of this tangled life of ours, and that is given in the life of our Saviour. He alone is the life and light of the world. Otherwise life has no meaning. I can but re-echo the word of Peter: "To whom shall we go? Thou hast the words of eternal life!"





WASHINGTON IN PRAYER AT VALLEY FORGE.

See Page 487.

SIR EDMUND VERNEY,

Late Member of Parliament and Royal Navy. Author.

THIRTY years of my life were spent in the Royal Navy; the indirect teaching of this profession is that the only workable rule of life is duty—service for others. Seamen are generally ready to adapt this same sense of duty to their Christian profession, which is most genuine; the sincere Christianity of our sailors as a body constitutes the strength of that profession.

For nearly twenty years I was in public and political life; it was rare to find a leader of men of any party who was not a simple believer in the divinity of Jesus Christ. As to the Divine Book, it is only necessary to study it; the more you read, the more you want to read. I never heard of anyone who failed to find in it practical principles for guidance in every-day life, comfort in sorrow, encouragement in bitter humiliation, correction in error, and bright hope for this life and the life to come.

Edmund Verney.

LEONARDO DA VINCI,

Florentine Painter. (1452-1519.)

I STILL want two heads, one of which, the Saviour, I could not hope to find on earth, and have not yet attained the power to imagine, with all the spiritual grace demanded for the representation of Deity incarnate. The other is that of Judas, who betrayed his Lord and Creator.—Page 386, Volume II, "*Lives of Eminent Painters, Sculptors and Architects*," by *Giorgia Vasari*.

PETER DUMONT VROOM,

Lawyer and Diplomat. (1791-1873.)

IF we would do our work effectually we must follow them with the Bible. They can not go without carrying sin with them. The spirit of enterprise is pushing its way to the far West; now striking into the dark

bosom of the forest, and now pursuing its course along the margin of some stream, in either case far removed from the influence of religion and the Bible. Can we, who know the value of Gospel truth, who have partaken of its blessings, and are constantly refreshed by the rich streams that flow forever from this spiritual fountain—can we be insensible to their wants? . . . In thus approaching them, our adopted brethren may rest satisfied that our motives are pure; we meet them on the broad and catholic basis of *the Bible without note or comment*. We believe it to be the best hope of the country in which we have now a common interest; and, what is of infinitely more importance, we believe it to be “the power of God, and the wisdom of God unto the salvation of their souls.”—“*Testimony to the Value of the Scriptures,*” by the *American Bible Society*.

MORRISON REMICK WAITE,

Chief-Justice of the United States Supreme Court, 1874-1888.

(1816-1888.)



MEMBER of the family, by personal request, certifies to the following: “The late Chief-Justice Waite *lived* his Christianity; did not *talk* it merely. He believed in the inspiration of the Holy Scripture as it appeared, but was too busy to study up all the modern questions agitating the churches. He accepted the faith as it was taught in our denomination, and was, therefore, a believer in the divinity of Jesus Christ.”

JOSEPH H. WALKER,

Congressman.



THE Bible says Christ is “the Truth.” I sincerely believe it, and that there is no truth outside of Him. The Bible is what it purports to be, “The Word of God,” whether by verbal inspiration, plenary inspiration, or by truth impressing itself overpoweringly on the

mind of godly men. Real happiness and prosperity are only in obedience to Jesus Christ, in essence in all the life.

J. H. Walker.

RICHARD WAGNER,

German Musical Composer. (1813-1883.)

GOD Himself was left to the philosophers to

define, and proved a conception which the Hellenic mind sought in vain distinctly to establish, until, by a band of wonderfully inspired people, the incredible tidings were proclaimed that the Son of God had offered Himself upon the Cross as a sacrifice for the redemption of the world from the



bonds of deceit and sin. With this, God Himself assumed shape as in that most anthropomorphic manner, viz.: the highest conception of sympathetic love—a human form stretched in agonizing suffering upon the Cross.—*Wagner*, 1880, *page* 272.

SIR EVELYN WOOD,

Adjutant-General of the British Army.



THY Word is a lamp unto my feet and a light unto my path." "I said unto the Lord, Thou art my God; hear the voice of my supplication, O Lord. O Lord God, Thou strength of my health, Thou hast covered my head in the day of battle."

"O Christ, Whose voice the waters heard
And hushed their raging at Thy word,
Who walkest on the foaming deep,
And calm amid the storm didst sleep;
O hear us when we cry to Thee
For those in peril on the sea."

JOHN LORIMER WORDEN,

Rear-Admiral.




IT would be a pleasure to write fully regarding my faith in Christ and the Bible, but my head is in such a condition of debility* that I am unable to express myself intelligently upon any theme; however, I find my religious feelings voiced by the Christian poet thus:

"Jesus, Saviour, pilot me,
Over life's tempestuous sea;
Unknown waves before me roll,
Hiding rock and treacherous shoal;
Chart and compass come from Thee;
Jesus, Saviour, pilot me."

* In the naval duel between the Monitor and the Merrimac at Hampton Roads, March 9, 1862, the Rear-Admiral was severely wounded in the eyes, rendering him almost blind.—S. A. N.

DUKE OF WESTMINSTER,


British Philanthropist.

E are engaged in a noble and very holy work in endeavoring to bring the Gospel of Christ our Saviour before our sailors. The use of the Divine Scriptures must, of course, by the teachings of the Holy Spirit, tend to their highest good and their eternal welfare. There is a great need for special prayer on their behalf, and the following lines will be found not only appropriate for ourselves, but especially for men at sea:

“Oh! Thou that in the hollow of Thy hand,
 Holdest the vast ocean's waters,
 Thou whose voice the raging winds and stormy seas obey,
 As down the tide of life we hold our course,
 Oh! may *Thy* Grace our guiding Pilot prove,
Thy will our leading Star.
 Oh! be Thou our *Guide* till, all the ills of life securely past,
 We anchor in the haven of *Thy* rest.”

SIR FRANCIS WALSINGHAM,

English Statesman. (1536-1590.)

O, I am not melancholy, but I am serious; and it is very proper that we should be so! Ah, my friends, while we laugh, everything is serious about us. God is serious, who exerciseth patience towards us; Christ is serious, who shed His atoning blood for us; the Holy Ghost is serious, who striveth against the obstinacy of our hearts; the Holy Scriptures are serious books; they present to our thoughts the most serious concerns in all the world; the holy sacraments represent very serious and awful matters; the whole creation is serious in serving God and us; all in heaven are serious; all who are in hell are serious. How then can we be gay and trifling?—Page 649, “*Alli-bone's Prose Quotations.*”

JOHN WANAMAKER,

Postmaster-General under President Harrison;
Philanthropist.



WHATEVER skeptics may say, there is power in the religion of our Lord Jesus Christ. It is my profound conviction that the Gospel is to win the heart and convert the world. The procession is being made longer and longer, and the letters of CHRIST'S name are becoming

larger and larger.—*Extract from his Address at the Eighth Annual Conference of the Young People's Society of Christian Endeavor, Philadelphia, July 9-11, 1889.*

IZAAK WALTON,

English Writer. (1593?-1683.)

CONTENT will never dwell but in a meek and quiet soul. And this may appear if we read and consider what our Saviour says in Matthew's Gospel: "Blessed be the merciful, for they shall obtain mercy. Blessed be the pure in heart, for they shall see God. Blessed be the poor in spirit, for theirs is the kingdom of heaven, and blessed be the meek, for they shall possess the earth."

But what pleasure it is to the devout Christian to see there the humble house in which Paul was content to dwell, and to view the many rich statues that are made in honor of his memory; nay, to see the very place in which Peter and he lie buried together. These are in or near Rome. And how much more does it please the pious curiosity of a Christian to see the place in which the blessed Saviour of the world was pleased to humble Himself, and to take our nature upon Him.


In the name of God, amen. I, Izaak Walton, the elder,

of Winchester, being this present day in the ninetieth year of my age, and in perfect memory, for which praised be God; but considering how suddenly I may be deprived of both, do therefore make my last will and testament as follows: First, I do declare my belief to be that there is only one God, who hath made the whole world, and me, and all mankind; to whom I shall give an account of all my actions, which are not to be justified, but I hope to be pardoned through the merits of my Saviour, Jesus.—*Extracts from "The Complete Angler," by Izaak Walton.*

REUBEN HYDE WALWORTH,

Lawyer, and the Last of the Chancellors of New-York.

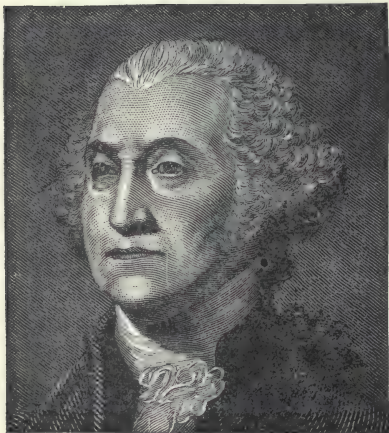
(1788-1867.)

O those who have carefully observed or considered the progress of civil and religious freedom, at different times and in various countries, it can hardly be necessary to say, it has always been the most rapid, as well as the most healthy, where the Bible was most widely disseminated; and where the sacred truths contained therein were brought home to the greatest number of people. Indeed, there is no nation, though nominally civilized and Christianized, which has made any great advancement in the amelioration and improvement of the social condition of the masses except those where the Sacred Scriptures were in the hands of, and studied by, the people generally. . . . The statesman, the scholar, and even the politician, as well as the philanthropist and the Christian, by a careful and diligent study of the Scriptures will find himself a much wiser, if not a much better man, and will also be able to discharge his social and political duties; or to pursue the rugged paths of science with more credit to himself and more benefit to his country and his kind than if he had confined his investigations to mere worldly wisdom. . . . And we can not be sufficiently thankful to Him for having revealed His

existence to us, and disclosed to us something of His attributes; especially that attribute of mercy which sent our Divine Redeemer upon His mission of love to the apostate race of man.—*From a Letter to the American Bible Society, dated Saratoga Springs, December 17, 1853.*

GEORGE WASHINGTON,

First President of the United States. (1732–1799.)



AND now, Almighty Father, if it is Thy holy will that we shall obtain a place and name among the nations of the earth, grant that we may be enabled to show our gratitude for Thy goodness by our endeavors to fear and obey Thee. Bless us with Thy wisdom in our counsels, success in battle, and let all our victories be tempered with

humanity. Endow, also, our enemies with enlightened minds, that they become sensible of their injustice, and willing to restore our liberty and peace. Grant the petition of Thy servant, for the sake of Him whom Thou hast called Thy beloved Son; nevertheless, not my will, but Thine be done.—*McQuire's Religious Opinions and Character of Washington.*"

A small memorandum book, written by George Washington, and containing only his prayers for Sunday, Monday, Tuesday, Wednesday, and Thursday mornings, and for Sunday, Monday, Tuesday, and Wednesday evenings, under the general head of "The Daily Sacrifice," is the private prop-

erty of William Evarts Benjamin, of New York. The manuscript is very neatly and legibly written. The following pages show an exact *facsimile* copy of the first of these prayers:

The Daily Sacrifice Sunday morning.

Almighty God, and most merciful father, who didst command the children of Israel to offer a daily sacrifice to thee that thereby they might glorify and praise thee for thy protection both night and day; receive O Lord, my morning sacrifice which I now offer up to thee; I yield thee humble and hearty thanks, that thou hast preserved me from the dangers of the night past, and brought me to the light of this day, and the comfort thereof, a day which is consecrated to thine own service and for thine own honour. Let my heart therefore gracious God be so affected with the glory and majesty

of it, that I may not do mine own works but wait on thee, and discharge those weighty duties: thou requirest of me; and since thou art a God of pure eyes, and wilt be sanctified in all who draw near unto thee, who dost not regard the sacrifice of fools, nor hear sinners who tread in thy courts, pardon I beseech thee, my sins, remove them from thy presence, as far as the east is from the west, and accept of me for the merits of thy son Jesus Christ, that when I come into thy temple and compass thine altar, my prayer may come before thee as incense, and as I desire, thou wouldst hear me calling upon thee in my prayers, so give me grace to hear the calling on me in thy word, that

A may be wisdom, righteousness
 reconciliation & peace to the
 saving of my soul in the day
 of the Lord Jesus. Grant that
 I may ^{I hear it with reverence} ~~hear it with reverence~~
 receive it with oneekness, man-
 gle it with faith, and that
 it may accomplish in me gra-
 cious God, the good work for which
 thou hast sent it. Bless my
 family, kindred, friends, and
 country, be our God & guide
 this day and forever for his
 sake, ^{who} lay down in the grave
 and arose again for us, few
 - wait our Lord. Amen.

 WASHINGTON IN PRAYER AT VALLEY FORGE.*


One day a Quaker was strolling along in a secluded spot
 when he heard the solemn voice of some one engaged in
 prayer. Stealing quietly forward, he saw Washington's horse
 tied to a sappling, and a little farther on, in a thicket, the
 chief himself, on his knees, beseeching Heaven for his coun-
 try and his army. Before God alone that strong heart gave
 way and poured forth the full tide of its grief and anxieties.
 How sublimely does he appear, and how good and holy the
 cause he was engaged in seems as he thus carried it to the
 throne of a just God for His sanction. The man who had
 witnessed this spectacle hurried home, and in opening the
 door of his house burst into tears. His wife, amazed, inquired
 what was the matter with him. He told her what he had
 seen, and added, "If there is any one on this earth whom the

Lord will listen to, it is George Washington, and I feel a presentment that under such a commander there can be no doubt of our eventually establishing our independence, and that God in His providence has willed it so."—*Pages 307 and 308, "The Illustrated Life of Washington," by J. T. Headley.*

* See Engraving, Washington in Prayer at Valley Forge.

JOHN BRISBEN WALKER,

Editor of *The Cosmopolitan*.

 ENVY you young men who are pursuing the studies to fit you for the higher duties of the ministry. You will enter the noblest work that can be assigned to man. There is a world for you to conquer! There is a people crying to you for help, and if you will go down among them with loving hearts—the great multitude for whom Christ died—there will be such a response as the Christian world has not seen. Once more the miracle of tongues will be performed, and you will speak all languages that are understood by the human heart.

There is no escaping of our Saviour upon the matter of wealth and poverty. Strange to say, to the casual reader of the Divine Scriptures, it seems the one subject upon which His words always ring with a terrible directness against the trespasser. The repentant thief—the outcast who turned in his misery upon the cross—had only to look to be forgiven. The sudden anger of Peter and his unhappy denials of his Lord were made light of. Magdalen had but to fall at His feet to hear His pardon pronounced. But these rich, how relentlessly does He always speak to them!—"The Church and Poverty," by John Brisben Walker.

GEORGE PEABODY, Philanthropist (1795-1869): To a lad who came into his London office with a New Testament, he said: "My boy, you carry that good Book easily in your youth, but when you are old as I am, it must carry you."



HEROES OF THE SPANISH-AMERICAN WAR.

GEORGE DEWEY,
Page 122.

WINFIELD S. SCHLEY,
Page 412.

JOHN W. PHILIP,
Following Page 266.

THEODORE ROOSEVELT,
Page 381.



THE UNITED STATES A CHRISTIAN NATION.

Administering the Oath of Office to Presidents McKinley, Cleveland, Washington and Arthur. A National Recognition of the Bible on Inauguration Days.

IT is the duty of nations, as well as men, to own their dependence upon the over-ruling power of God . . . and to recognize the Holy Scriptures, and proven by all history, that those nations only are blessed whose God is the Lord.—*Abraham Lincoln, page 453.*

CHARLES DUDLEY WARNER,

Author and Journalist.

THE noblest ideal of life is incarnated in the person of Jesus Christ. This is not a matter of dogma or of speculation; it is fact. Men are good just in proportion as they conform to Him. A leader of men is a bad leader without Him. His spirit and example are the test of civilization, and there is no hope for society except in the ideal of life that He gave the world. Nations do not by any means live up to this standard, but Christianity, in its practical results, challenges comparison with all other faiths. It is perfectly evident that the nations on the highest plane in education, in morality, in all the prosperities of life, are Christian. The argument for Christ's unapproachable pre-eminence as a Teacher and Saviour of the world can safely rest there. And the Bible is the only infallible guide in morals and in spiritual life.

Chas. Dudley Warner

HENRY WATTERSON,

Editor of the Courier-Journal, Louisville.

WE are met this day to honor the memory of Christopher Columbus, to celebrate the four hundredth annual return of his transcendent achievement, and with fitting rights to dedicate to America and the universe a concrete exposition of the world's progress between 1492 and 1892. No twenty centuries can be compared with those four centuries either in importance or in interest, as no previous ceremonial can be compared with this in its wide significance and reach; because since the advent of the Son of God no event has had so great an influence upon human affairs as the discovery of the Western hemisphere. . . . God bless the children and their mothers! God bless our country's flag! and God be with us now and ever; God in the roof-tree's shade, God on the highway, God in the winds and waves, and God in our hearts.—*From his Dedicatory Oration at the World's Columbian Exposition, Chicago, October 21, 1892.*

THOMAS WARTON,

British Poet-Laureate. (1728-1790.)

HAIL, Calvary, thou mountain hoar,
 Wet with our Redeemer's gore!
 Ye trampled tombs, ye fanes forlorn,
 Ye stones, by tears of pilgrims worn!
 And thou, the sepulchre of God!
 By mocking pagans rudely trod.

Soon we kissed the sacred earth
 That gave a murdered Saviour birth!

SILAS WRIGHT,

Brigadier-General of State Militia; Congressman; United States Senator
 1833-1844; Governor of New York, 1844 till death.

(1795-1847.)

THE gift of our Saviour, and the full light of Divine
 Revelation, are spiritual blessings which should
 awaken to expressions of devout thankfulness the
 hearts and voices of a Christian people everywhere.—

*"Testimonies of American Statesmen and Jurists to the
 Truths of Christianity," by Henry Wilson, United States
 Senator. (Afterwards Vice-President.)*

NOTE.—The personal testimony of Senator Wilson is on page 509.

ALEXANDER STEWART WEBB,

Major-General, and President of the College of the City of New
 York.

MY personal opinion of Christ, the Saviour, and of the
 inspired Book, is the result of my experience, and is
 in perfect accord with the teachings of the Church
 of which I am a member.

I can not imagine a condition of affairs in the United

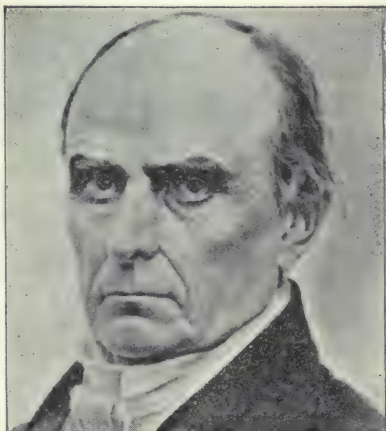
States which would call forth any expression of this opinion unless some permanent party should attempt to drive the Bible from our Public Schools.

Alex. S. Webb

DANIEL WEBSTER,

Lawyer, Orator, and Statesman. (1782-1852.)

THE Bible is the Book of faith, and a Book of doctrine, and a Book of morals, and a Book of religion, of special revelation from God; but it is also a Book which teaches man his own individual responsibility, his own dignity, and his equality with his fellow man.—*From his Bunker Hill Monument Speech, Charlestown, Mass., June 17, 1843.*



On one occasion, when seated in the drawing-room, Mr. Webster laid his hand on a copy of the Scriptures, saying with great emphasis, "*This is the Book.* I have read through the entire Bible many times. I now make it a practice to go through it once a year. It is the Book of all others for lawyers as well as divines; and I pity the man that can not find in it a rich supply of thought, and of rules for his conduct. It fits man for life—it prepares him for death. My brother knew the importance of Bible truths. The Bible led him to prayer, and prayer was his communion with God. On the day he died he was engaged in an important cause in the courts then in session. But this cause,

important as it was, did not keep him from his duty to God. He found time for prayer; for on his desk which he had just left was found a prayer written by him on that day, which for fervent piety, a devotedness to his heavenly Master, and for expressions of humility I think was never excelled."

The Gospel is either true history, or it is a consummate fraud; it is either a reality or an imposition. Christ was what He professed to be, or He was an imposter. There is no other alternative. His spotless life in His earnest enforcement of the truth—His suffering in its defense, forbid us to suppose that He was suffering an illusion of a heated brain. Every act of His pure and holy life shows that He was the author of truth, the advocate of truth, the earnest defender of truth, and the uncompromising sufferer for truth. Now, considering the purity of His doctrines, the simplicity of His life, and the sublimity of His death, is it possible that he would have died for an illusion? In all His preaching the Saviour made no popular appeals; His discourses were always directed to the individual. Christ and His apostles sought to impress upon every man the conviction that he must stand or fall alone—he must live for himself, and die for himself, and give up his account to the omniscient God as though he were the only dependent creature in the universe. The Gospel leaves the individual sinner alone with himself and his God. To his own Master he stands or falls. He has nothing to hope from the aid and sympathy of associates. The deluded advocates of new doctrines do not so preach. Christ and His apostles, had they been deceivers, would not so have preached. If clergymen in our days would return to the simplicity of the Gospel, and preach more to individuals and less to the crowd, there would not be so much complaint of the decline of true religion. Many of the ministers of the present day take their text from St. Paul, and preach from the newspapers. When they do so, I prefer to enjoy my own thoughts rather than to listen. I want my Pastor to come to me in the spirit of the Gospel, saying:

"You are mortal! Your probation is brief; your work must be done speedily; you are immortal, too. You are hastening to the bar of God; the Judge standeth at the door." When I am thus admonished, I have no disposition to muse or to sleep.—*Pages 104, 106, and 107 "Private Life of Daniel Webster" by Charles Lanman.*

Two weeks before death, Mr. Webster dictated this testimony of religious faith, and desired it to be engraved as an epitaph upon his tomb:

"LORD, I BELIEVE; HELP THOU MINE UNBELIEF."

Philosophical
argument, especially
that drawn from the vastness of the
Universe in comparison with the appar-
ent insignificance of this globe, has sometimes
shaken my reason for the faith which is in me;
but my heart has always assured and reassured me that
the Gospel of Jesus Christ must be a Divine Re-
ality. The Sermon on the Mount can not be a
merely human production. This belief
enters into the very depths of my
conscience. The whole history
of man proves it.

DANIEL WEBSTER.

Having executed his will, he remarked, "I thank God for strength to perform a sensible act." After some minutes spent in prayer he concluded by exclaiming, "And now unto God, the Father, the Son, and the Holy Ghost, be praise for evermore. Peace on earth, and good will toward men. That is happiness—the essence—good will toward men."—*Samuel M. Smucker, Chapter XII, in "Life, Speeches, and Memorials of Daniel Webster."*

A few hours before Mr. Webster died, he said slowly, "The great mystery is Jesus Christ—the Gospel. What would the condition of any of us be if we had not the hope of immortality? . . . Thank God, the Gospel of Jesus Christ brought life and immortality to *light*, *rescued* it—brought it to *light*." He then began to repeat the Lord's Prayer, say-

ing earnestly, "Hold me up; I do not wish to pray with a fainting voice." . . . "I still live" were his last coherent words.—Page 228, "*Famous American Statesmen*," by Mrs. Sarah K. Bolton.

HARRISON EDWIN WEBSTER,

President of Union College.

I THINK that the Bible is the revealed Word of God, and that Christ is the Way, the Truth, and the Life; no man cometh to the Father but by Him. The Scriptures contain "those things which are able to make us wise unto salvation through faith which is in Christ Jesus."

H. E. Webster.

NOAH WEBSTER,

Lexicographer. (1758-1843.)

UNDER a sense of this responsibility he took up the study of the Bible with painful solicitude. As he advanced, the objections which he had formerly entertained against the humbling doctrines of the Gospel were wholly removed. He felt their truth in his own experience. He felt that salvation *must* be wholly of grace. He felt constrained, as he afterwards told a friend, to cast himself down before God, confess his sins, implore pardon through the merits of the Redeemer, and there to make his vows of entire obedience to the commands and devotion to the service of his Maker. With his characteristic promptitude he instantly made known to his family the feelings which he entertained. He called them together the next morning, and told them with deep emotion, that, while he had aimed at the faithful discharge of all his duties as their parent and head, he had neglected one of the most impor-

tant—that of family prayer. After reading the Scriptures, he led them, with deep solemnity, to the throne of grace, and from that time continued the practice with the liveliest of interest to the period of his death. He made a public profession of religion in April, 1808. . . . At his death he expressed his entire resignation to the will of God, and his unshaken trust in the atoning blood of the Saviour. . . . “I *know* whom I have believed, and that He is able to keep that which I have committed to Him against that day”—such was the solemn and affecting testimony which he gave to his friend while the hand of death was upon him.—*See Memoir of Noah Webster, “Webster’s Unabridged Dictionary.”*

THURLOW WEED,

Journalist. (1797–1882.)

NO act of the Saviour’s life and no word He ever uttered has been, or can be, construed or tortured into hostility to the welfare and happiness of every member of the human family. Human laws are founded upon Divine laws. And that which concerns our happiness here and our hopes hereafter is derived from the Scriptures.

If it be urged that the promises of our Saviour have not all been realized, that sin still abounds, and that the world is as bad as ever, it may be answered that religion is working out its mission; that its benign influences are constantly extending, and that the light is irradiating the darkest recesses of heathenism and idolatry. It requires no argument to demonstrate the fact that our race is improved by civilization, or that civilization owes its origin and progress to religion.


Another argument against religion is that our Saviour was an impostor, and, as a corollary, that His teachings exert a baneful influence. And yet both of the accusations are disproved by the experience of two thousand years. If Jesus

of Nazareth had been an impostor, His name and everything connected with it would hardly have survived a second generation. Other and false teachers have appeared and disappeared. But time and truth have attested the Divinity of our Saviour. His apostles and their successors, obeying His instructions, have carried and are carrying the glad tidings to the uttermost ends of the earth. As far and as fast as this Gospel travels, the world is civilized and its inhabitants benefited.—*Extract from a speech before the Nineteenth Century Club; pages 506 and 507, "Kings of the Platform and Pulpit."*

SIR THOMAS WENTWORTH,


(EARL OF STRAFFORD,)

English Statesman. (1593–1641.)

 AM here by the good will and pleasure of Almighty God to pay that last debt I owe to sin, which is death; and by the blessing of God to rise again, through the merits of Jesus Christ, to righteousness and eternal life. . . . I never had in my heart to doubt of this religion; nor even had any man the boldness to suggest any such thing to me, to the best of my remembrance; and so being reconciled by the merits of Jesus Christ, my Saviour, into whose bosom I hope shortly to be gathered to those eternal happinesses which shall have no end.—*Pages 46 and 48, Volume III, "British Plutarch."*

JAMES CLARKE WELLING,

President of the Columbian University (1825–1894.)

 HE history of the world is Christocentric. In all the ages of human history before Christ, the testimony of Jesus was the spirit of prophecy, and in all the ages of human history since the advent of Christ, He has been fulfilling more and more the sublime words, "And



THE BOYHOOD OF CHRIST.

WE inquire if He had a boyhood, except as the years of that stage of life can be so called. There are incidents in which as a child He is made to appear in the Scriptures : when the shepherds came to worship Him ; the visit of the Magi ; the flight into Egypt ; the presentation at the Temple ; when He was found of the doctors Amongst the gifts of the Magi there was gold, enough to support the family while in Egypt, and afterwards in Nazareth ; exactly the condition to allow our Saviour time to taste something of the natural boyish freedom Joseph and Mary held the secret of our Lord's origin. I believe the story came first from her ; she knew Him best ; she loved Him best. The hour was auspicious ; His head lay on her breast ; from that pure soft pillow He looked up into her eyes ; then she remembered He was the Messiah, and from that moment He was lost to all claims of boyhood Scholars were not admitted at school before the age of six, and all instructions were limited to the Law. Our Lord was taught, I think, by His mother. The *torab* was spread at her knee ; He is quick to apprehend We see in Him the promise of the Saviour of men in the comeliness of budding youth, His sad destiny yet far in the future.—*Extracts from "The Boyhood of Christ," by Lewis Wallace.*



JESUS AND HIS MOTHER.

HE saith unto His mother, Woman, behold thy Son! Then saith He to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.—JOHN XIX, 26-27.

Even He that died for us upon the Cross, in the last hour, in the unutterable agony of death, was mindful of His mother, as if to teach us that this holy love should be our last worldly thought.—LONGFELLOW.

I, if I be lifted up from the earth, will draw all men unto me." Already He has drawn the whole civilized world to the standard of the moral law proclaimed in the Sermon on the Mount; for the civilized nations of the earth are to-day *Christian* in their moral standards, however far they may fall below those standards in international practice.

James C. Willing

GILBERT WEST,

English Author. (1705-1756.)

I CAN not forbear taking notice of one other mark of integrity which appears in all the compositions of the sacred writers, and particularly the evangelists. . . .

They speak of an angel descending from heaven to foretell the miraculous conception of Jesus; of another proclamation of His birth, attended by a multitude of the heavenly host praising God; of His star appearing in the East; of angels ministering to Him in the wilderness; of His glory in the mount; of a voice twice heard from heaven, saying, "This is my beloved Son"; of innumerable miracles performed by Him, and by His disciples in His name; of His knowing the thoughts of men; of His foretelling future events; of prodigies accompanying His crucifixion and death; of an angel descending in terrors, opening His sepulchre, and frightening away the soldiers who were set to guard it; of His rising from the dead, ascending into heaven, and pouring down, according to His promise, the miraculous gifts of the Holy Spirit upon His apostles and disciples. All these amazing incidents do these inspired historians relate nakedly and plainly without any of the colorings and heightenings of rhetoric, or so much as a single note of admiration; without making any comment or remark upon them, or drawing from them any conclusion in honor either of their Master or themselves, or to the advantage of the religion they preached in

His name; but contenting themselves with relating the naked truth, whether it seems to make for them or against them; without either magnifying on the one hand, or palliating on the other, they leave their cause to the unbiassed judgment of mankind, seeking, like genuine apostles of the Lord of truth, to convince rather than to persuade.—“*Observations on the History and Evidence of the Resurrection of Jesus Christ,*” by Gilbert West.

BENJAMIN IDE WHEELER,

President of the University of California.

THE Christ is to me the personal embodiment of the spirit of good among men. He is in vital form the Revelation of God. The Word became flesh, and not book. “Ye search the Scriptures . . . but ye will not come unto Me that ye might have life.” I know the Christ, not only as the historical Jesus of Nazareth, but as He lives in men to-day. I know through the Christ, and the Christ in men, the one supreme truth of religion, that God is a Father who freely and perfectly loves.

However it is compassed, the Bible *must* be read more, and studied more, and taken more deeply into the life of every Christian. We can not do without it. It is the very heart of our faith. It contains the germ of the whole of our religion. It is the charter of our religious liberties in the deepest sense of liberty. He who reads and knows it, can never be made a slave to traditions, or hierarchies, or creeds. It is the perpetual inspiration to the faith of the Church. The victims of unbelief are not the Bible readers. We have known Christian metaphysics to inspire doubt, but never the Christian life. Cast as it is in the life-form, it reapplies itself continually to the changing horizons of thought and society, and it can not become antiquated nor obsolete any more than a deed of heroism or a mother's love.

Benj. Ide Wheeler.

JOSEPH WHEELER,

Member of Congress, and Senior Confederate Cavalry
General.

IN response to your letter asking my opinion of "Christ and the Bible," I would say that I think the life and death of Jesus Christ are the embodiment of the principles of the true religion; and that the practice of His teachings in the Gospels, and especially in the Sermon on the Mount, will lead to a realization of the ends for which the religion of our Saviour was instituted.



WILLIAM ALMON WHEELER,

Financier, Congressman, and Vice-President of the United States.
(1819-1887.)

INOW look on that kind of work—leading men to the Saviour—as the greatest that can be done on earth.

I would not give up my trust in God—not for this whole world. I believe man a sinner; therefore the vital necessity of repentance; the atonement on Calvary; the provision; and Christ, the only Saviour.—*From the Memorial Address delivered at the place of his birth and death, Malone, New York.*

EDWIN PERCY WHIPPLE,

Author, Essayist, and Critic. (1819-1886.)

THE true glory of a nation is an intelligent, industrious, Christian people. . . . The safety of a nation depends not on the wisdom of its statesmen or the bravery of its generals. The tongue of eloquence never saved a nation tottering to its fall; the sword of a war-

rior never stayed its destruction. There is a surer defense in every Christian home. I say Christian home, for I know of no glory to manhood which comes not from the Cross. I know of no rights wrung from tyranny; no truth rescued from darkness and bigotry, which has not waited on a Christian civilization. Would you see the image of true glory, I would show you villages where the crown and glory of the people are in Christian character; where the children are gathered in Christian schools; where the voice of prayer goes heavenward; where the people have that most precious gift: faith in God.—*Page 248 of School-Reader, by Albert E. Humke, Teacher of Reading and Orthoepey, Indiana State Normal School.*

HENRY KIRKE WHITE,

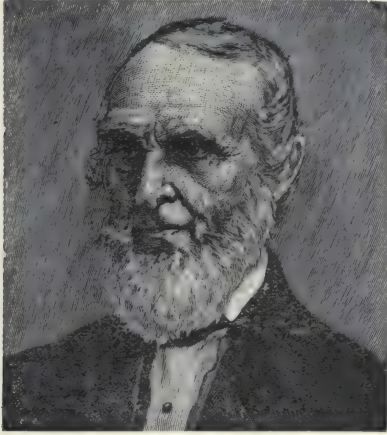
English Poet. (1785-1806.)



THINK what strains of joy and tranquillity fall on the ear of the saint who is just swooning into the arms of his Redeemer; what fearful shapes and dreadful images of a disturbed conscience surround the sinner's bed when the last twig which he grasps fails him, and the gulf yawns to receive him. O, my soul, if thou art yet ignorant of the enormity of sin, turn thine eyes to the Man who is bleeding on the Cross! See how the blood from His pierced hands trickles down His arms, and the more copious streams from His feet run on the accursed tree and stain the grass with purple! Behold His features! Though scarcely animated with a few remaining sparks of life, yet how full of love, pity, and tranquillity! A tear is falling down his cheek, and His lip quivers. He is praying for His murderers! O, my soul! it is thy Redeemer! It is thy God! And this, too, for *sin*, for SIN!—See "*Life of Henry Kirke White*," in "*Poetical Works of Rogers, Campbell, Montgomery, Lamb, and Kirke White*."

JOHN GREENLEAF WHITTIER,

Poet. (1807-1892.)



THE WORD OF GOD.

VOICE of the Holy Spirit, making known
Man to himself, a witness swift and sure,
Warning, approving, true and wise and pure,
Counsel and guidance that misleadeth none!
By Thee the mystery of Life is read;
The picture writing of the world's gray seers,
The myths and parables of the primal years,
Whose letter kills, by thee interpreted
Take healthful meanings fitted to our needs,
And in the soul's vernacular express
The common law of simple righteousness.
Hatred of cant and doubt of human creeds
May well be felt the unpardonable sin
Is to deny the Word of God within!

OUR MASTER.

We may not climb the heavenly steeps
To bring the Lord Christ down;
In vain we search the lowest deeps,
For Him no depths can drown.

.

O Lord and Master of us all!
 Whate'er our name or sign,
 We own Thy sway, we hear Thy call,
 We test our lives by Thine.

Deep strike Thy roots, O heavenly Vine,
 Within our earthly sod,
 Most human and yet most Divine,
 The flower of Man and God!

I believe in the Scriptures because they repeat the warnings and promises of the indwelling Light and Truth; I find in them the eternal precepts of the Divine Spirit declared and repeated. They testify of Christ within. . . . My ground of hope for myself and for humanity is in that Divine fullness which was manifested in the life, teachings, and self-sacrifice of Christ. In the infinite mercy of God so revealed, and not in any work or merit of my own nature, I humbly, yet very hopefully, trust.—*Pages 264, 265, "Life and Letters of John Greenleaf Whittier," by Samuel T. Pickard.*

WILLIAM WILBERFORCE,

English Statesman and Philanthropist. (1759–1833.)

I AM this week entering on a scene of great temptations—a perpetual round of dissipation, and a house overflowing with guests; it is the more necessary for me to live by faith in the Son of God. Do Thou, then, blessed Saviour and Friend of sinners, hear and have mercy upon me. Let Thy strength be magnified in my weakness.

Help me, O Jesus, and by Thy spirit cleanse me from my pollutions; give me a deeper abhorrence of sin; let me press forward. A thousand gracious assurances stand forth in Christ's Gospel. I humbly pray to be enabled to attend more to my secret devotions, to pray over Scripture; to in-


LORD MUNCASTER, Fourth Baron, endorsed William Wilberforce's "Practical View of Christianity" in these words: "I heartily thank you for your book. As a friend, I thank you for it; as a man, I doubly thank you; but, as a member of the Christian world, I render you all gratitude and acknowledgment."—"Memoir of William Wilberforce," published by Scott, Webster and Geary, London.

terlace God's thoughts of Christ; to be less volatile, more humble, and more bold for Christ.

What a blessing it is to be permitted to retire from the bustle of this world, and to be furnished with so many helps for realizing unseen things? I seem to myself to-day to be in some degree under the power of real Christianity; conscious, deeply conscious of corruption and unprofitableness; yet to such an one, repenting and confessing his sins, and looking to the cross of Christ, pardon and reconciliation are held forth, and enable me to conquer His spiritual enemies. Be not thou cast down, O my soul, but ask for grace from the fullness which is in Christ Jesus.—*"Life of William Wilberforce," by his sons, Robert and Samuel Wilberforce.*

JOHN WILSON,

Member of Parliament from Durham.

 HIS gentleman, one of the workingmen members of Parliament, recently occupied the pulpit of a wealthy church at Hamstead, a suburb of London. He spoke of "Financial Progress: Its Helps and Hindrances."

He started life as a miner, without any schooling, gathering up his education as best he could. This part of his address is taken from the *Christian World*: "God has no partialities; there are no favorites in His family. . . . There is no power in this country more effective than Christian teaching. I know you have seen it badly presented. You have heard mere wrangling over dogma, and not true religion. But that is not God's fault. Here [putting his hand on the Bible] are its principles—justice, truth, honesty, self-sacrifice, love. Would these not help the world, think you? If all men did justly, if all men acted honestly, if all men were merciful in their relations, if all men would take upon themselves the self-sacrifice of the good Samaritan, if all men had the love of Christ for his fellows, the black ruins of wickedness and woe would soon be ended, and such a life be possible as becomes this nation."



WILLIAM I.,

(WILHELM FRIEDRICH LUDWIG,)

King of Prussia, and Emperor of Germany, (1797-1888.)

THE foundation and rock to which I, and we all, must cling is the undefiled faith, as it is taught us in the Bible. Do not join the crowd which either neglects entirely the Holy Scriptures as the whole source of truth, or at best misinterprets it to suit its own ideas. If there is anything that can give security in the present world of action, it is this only foundation, which is laid in Christ Jesus. May this day be a blessed one to all of you, that it

may increase you in the knowledge of God, and on His only begotten Son, Jesus Christ.—*From an address to the pupils of a religious institution, at Berlin, in 1886.*

As a Christian monarch, even when, to my sorrow, I have to fulfill this royal duty against the servants of a church which I suppose acknowledge, no less than the Evangelical Church, that the commandments of obedience to secular authority is an emanation of the revealed will of God. There is one more expression in your letter which I can not pass over without contradiction, viz.: the expression that every one who has received baptism belongs to the Pope. The Evangelical creed, which, as must be known to your Holiness, does not permit us to accept in our relation to God any other mediation than our Lord Jesus Christ.”—*To Pope Pius IX.; see “Life of William I., of Germany,” by Archibald Forbes.*

WILLIAM THE SILENT,

Prince of Orange; Founder of the Dutch Republic.

(1533–1584.)




MY God, have mercy upon my soul! O my God, have mercy upon this poor people! I commit my soul to Christ.

It has pleased God Almighty to dispose of Haarlem according to His Divine will. Shall we, therefore, deny and deride His Holy Word? Has the strong arm of the Lord thereby grown weaker? You ask me if I have entered into a firm treaty with any great king or potentate, to which I answer, that before I took up the cause of the oppressed Christians in these provinces I had entered into a *close alliance* with the King of kings; and I am firmly convinced that all who put their trust in Him shall be saved by His almighty arm.—*Volume IX, “Short Biographies for the People.”*

WILLIAM II.,

Present King of Prussia and Emperor of Germany.


HE future will need your strength to foster the stability of national thought and ideals which the German race, by God's grace, has been permitted to bring forth from Boniface to Goethe and Schiller. May you all strive to be such men! But who will help you? Only ONE, our Saviour, Who has borne our sins and washed them away. Then you will be armed against all temptations, vanity and envy. Then you can say: "*Wir Deutschen fürchten Gott sonnst nichts auf dieser Welt.*" (We, Germans, fear God, but nothing else in the world.)—*To the Students, University of Bonn, April 24, 1901; the day Crown Prince Frederick William matriculated.*

Jerusalem, the lofty city, wakens the recollection of the mighty deed of salvation by our Lord and Saviour . . . The world-renewing power of the Gospel, which went out from here, impels us, through a faithful following of the only Redeemer, to exercise Christian compassion to the weak and sick; looking to Him in full faith who died on the Cross, it promises us that if we hold firmly to the Divine teaching of the Gospel, the gates of hell shall not prevail against the Church. . . . What the German people have become, they have become under the banner of Calvary's Cross.—*King William's Address in Jerusalem, 1899, at the Dedication of the Church of the Redeemer.*

SIR M. MONIER WILLIAMS,

Boden Professor of Sanscrit in the University of Oxford.

(1819-1899.)

HERE is Only one Name given among men whereby we may be saved. No other Name, no other Saviour, more suited to India, to Persia, to China, to Arabia! . . . The non-Christian bibles are all developments in the wrong direction. They all begin with some flashes of true light and end in utter darkness. Pile them, if you will, on the left side of your study table, but place your own Holy Bible on the right side—all by itself, all alone—and with a

wide gap between. . . . Dare to be downright, with all the uncompromising courage of your own Bible, while with it your watchwords are love, joy, peace, reconciliation. Be fair, be charitable, be Christ-like, but let there be no mistake. Let it be made absolutely clear that Christianity can not, must not, be watered down to suit the palate of either Hindu, Parsee, Confucianist, Buddhist, or Mohammedan, and that whosoever wishes to pass from the false religion to the true can never hope to do so by the rickety planks of compromise, or by help of faltering hands held out by half-hearted Christians. He must leap the gulf in faith, and the living Christ will spread His everlasting arms beneath, and land him safely on the Eternal Rock.—*Address at the Anniversary of the Church Missionary Society, in Exeter Hall, London, May 3, 1887.*

GEORGE WILSON,

Scottish Physician, Chemist, Professor of Technology in the University of Edinburg, and Director of the Industrial Museum of Scotland. (1818-1859.)

I REJOICE that I have a creed with which I can face death and eternity, and which makes this life often a joyous worship, and always a patient endurance. My prayer is for a closer union to Christ, my Saviour; to be able to say, as Thomas did, with my whole heart, "My Lord, and my God!" to realize to the fullest His personality and His humanity; and to walk in His steps as a lowly follower, disciple, and servant.

The healing art is not only the highest of all secular callings, but it is essentially a Christian calling. The Head of our profession is Christ. He left all men an example that they should follow His steps, but He left it specially to us. It is well that the statues of Hippocrates and Æsculapius should stand outside our College of Physicians, but the living image of our Saviour should be enshrined in our hearts.

—*Volume VIII, "Short Biographies for the People."*

NATHANIEL PARKER WILLIS,

Poet. (1806-1867.)

AS the Word of God (Testament) I prize it, and as the gift of my affectionate Father I love it, and shall always look upon it as a remembrance of an era in my feelings which I hope I shall always be thankful for. . . . I have now the assurance of being an heir of life everlasting, and a recipient of the protection which the wings of my Saviour's mercy must afford to those who are gathered under them.—*Page 26 of his Life, by Henry A. Beers, in the "American Men of Letters" Series.*

SIR GEORGE WILLIAMS,

English Capitalist; Originator of the Young Men's Christian Association.



MY life-long experience as a business man, and as a Christian worker among young men, has taught me that the only power in this world that can effectually keep one from evil and sin, in all the varied and often attractive forms which they assume, is that which comes from an intimate knowledge of

the Lord Jesus Christ as a present Saviour. And I can also heartily testify that the safe Guide-Book by which one may be led to Christ is the Bible, the Word of God, which is inspired by the Holy Ghost.

George Williams

JAMES GRANT WILSON,

General and Author.

WHEN Sir Walter Scott was on his death bed sixty years ago, he requested Lockhart to read to him, and, on his son-in-law inquiring from what book, the dying poet replied: "Why ask? there is but one!" To that inspired book—the Bible—and to Jesus Christ, the only Saviour, we chiefly owe all that makes life worth living in this world—the charity, courtesy, and good will that beautify life, with the hope of a better and brighter world beyond.



HENRY WILSON,

United States Senator. (1812-1875.)

GOD has given us an existence in this Christian republic, founded by men who proclaim as their living faith, amid persecution and exile: "We give ourselves to the Lord Jesus Christ and the Word of His Grace, for the teaching, ruling and sanctifying of us in matters of worship and conversation." Privileged to live in an age when the selectest influences of the religion of our fathers seem to be visibly descending upon our land, we too often hear the Providence of God, the religion of our Lord and Saviour Jesus Christ, the inspiration of the Holy Bible doubted, questioned, denied with an air of gracious condescension. Remember ever, and always, that your country was founded, not by the "most superficial, the lightest, the most irreflective of all European races," but by the stern old Puritans who made the deck of the Mayflower an altar of the living God, and whose first act on touching the soil of the new world was to offer on bended knees thanksgiving to Almighty God.—*From an address before the Young*

Men's Christian Association of Natick, Massachusetts, December 23, 1866. See "Life of Henry Wilson," by Thomas Russell.

JOHN MOULDER WILSON,

Colonel of Engineers, and Superintendent of the United States
Military Academy, West Point, New York.

I COUNT myself honored in having the privilege of expressing my sincere belief in the Divinity of Christ, and my deep appreciation of the truth, grandeur, and inspiration of the Holy Scriptures.

That profound statesman, that wonderful expounder of our Constitution, Daniel Webster, expressed himself in such glowing words in regard to the Bible, and its influence upon the welfare of our country, that I trust I may be excused for repeating his language: "If we abide by the principles taught in our Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instruction and authority, no man can tell how sudden a catastrophe may overwhelm us, and bury all our glory in profound obscurity."



JOHN WILSON,

(CHRISTOPHER NORTH,)

Scottish Author and Educator. (1785-1854.)


TURN from the oracles of man—still dim even in their clearest response—to the oracles of God, which are never dark. Bury all your books when you feel the night of skepticism gathering around you; bury them all, powerful though you have deemed their spells to illuminate the unfathomable; open your Bible and all the spiritual

world will be bright as day.—“*Soliloquy of the Seasons*,” by John Wilson.

He who is so familiar with the Bible that each chapter, open it where he will, teems with household words, may draw thence their theme of many a pleasant and pathetic song. For is not all human nature and all human life shadowed forth in those pages? But the heart, to sing well from the Bible, must be imbued with religious feelings, as a flower is alternately with dew and sunshine. The study of *the Book* must have begun in the simplicity of childhood, when it was felt to be indeed Divine, and carried on through all those silent intervals in which the soul of manhood is restored, during the din of life, to the purity and peace of its early being. The Bible to such must be a port, even as the sky, with its sun, moon, and stars; its boundless blue, with all its cloud mysteries; its peace deeper than the grave, because of realms beyond the grave; its tumult louder than that of life, because heard altogether in all the elements.—Page 459, “*Memoirs*,” by his Daughter, Mrs. Gordon.

SIR CHARLES WILSON,


Director-General of the Ordnance Survey of England.

 THE opinion I have formed from the surveys and excavations in Palestine, and from the discovery of inscriptions, was that the Bible was, of all ancient books, the most wonderfully accurate in relation to geographical and historical facts. Many of these had now been explained; and the more they knew, the clearer it became that the Bible was not wrong in regard to its facts, but that the people did not possess sufficient information to understand them. Quite recently there had been some very wonderful discoveries in Egypt; and at Tell Mahuta, not far from Tell-el-Kebir, had been found the ruins of the Pithom of the Bible. Not only this, but also of the treasure-chamber which the children of Israel were employed in building for the

Pharaoh "who knew not Joseph." The discovery of this town had thrown a good deal of light upon the route taken by the Israelites on leaving Egypt. They could not tell exactly the route taken, but could draw a line within very narrow limits, and were able to say within ten or twelve miles which way they went after leaving Egypt for Palestine. Another late discovery was the excavation of Pharaoh's house at Tahapanes, mentioned two or three times in Jeremiah, and it was extremely interesting to have uncovered the very house named by Jeremiah. In Palestine there had been many discoveries, but not of recent date. The latest was that of an inscription in the rock-hewn channel which conveys the water of the Fountain of the "Virgin" to the Pool of Siloam. It was interesting as proving that the language of the Israelites about 700 B. C. was the same pure Hebrew that is used in the earlier books of the Bible, and was the oldest inscription in the Hebrew yet discovered.—*Address at a Missionary Service, Southampton, England.*

SIR DANIEL WILSON,

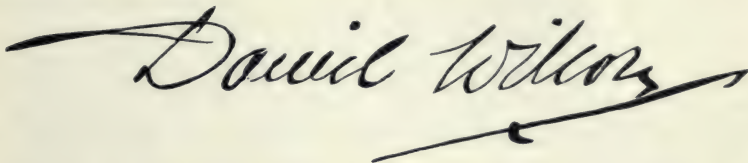
President of the University of Toronto.

IN reply to your letter it seems to me that I shall best meet your wishes by noting the popular opinion, not only that scientific men are skeptics, but that the whole tendency of scientific research is antagonistic to a belief of revealed truth. A very little consideration discloses the source of this misleading error.

Men do not directly associate the professional life of the lawyer, the tradesmen, the artist, or the mechanic with his religious belief. It is taken for granted that among them, as in the community at large, there are devout Christians; others indifferent to religion, and some avowed unbelievers. But it is otherwise with the students of science. Many questions, such as the six days of creation, the antiquity of man, the evolutionary hypothesis, the geological and

historical evidence of the deluge, etc., are appealed to the student of science. In not a few cases his rejection of erroneous interpretations of scientific evidence is mistaken for antagonism to revealed truth; and when he does declare himself an agnostic, he is assumed to represent the opinions of the whole body.


This is most unjust. The study of the universe, with all its wondrous revelations, tells us indeed how little we know. But in so doing it begets rather the devout modesty of a Newton than the materialistic skepticism of the agnostic. When a lawyer, or merchant, however eminent, is known as an avowed unbeliever, no one assumes that therefore all lawyers and merchants are so. But the agnosticism of a few living men of science has been credited, not to them as individuals, but to the whole body. In reality, there are probably as many skeptical lawyers, tradesmen, and mechanics as are to be found among men of science; while, on the other hand, some of the most eminent Christians have been among the latter. I need only refer to such names as (*) Ampere, Faraday, Sir David Brewster, Clerk Maxwell, Doctor George Wilson, Sir William Hamilton, Sir James Simpson, Professor Joseph Henry, the great astronomer Adams, and others among the most famous scientific men of the present century; all of whom were devoted Christians; willingly sparing time from their professional and scientific labors for religious work; holding fast their faith in the Holy Scriptures, and quitting themselves like men, in the service of Christ, their Lord and Saviour.

A large, elegant handwritten signature in cursive script, reading "David Wilson". The signature is written in dark ink and features a long, sweeping horizontal stroke at the end.

*The reader is cited to the testimonies of these Scientists in their alphabetical order.

ALEXANDER WINCHELL,

Professor of Geology, University of Michigan, 1879-1891.
(1824-1891.)


HE history of religions and philosophies is thus the confirmation of Christianity. We may, indeed, regard the Revelation of God to the human soul to be genuine and authentic, though not as clear and influential as the revelation in the Person and teaching of Christ. These two revelations are harmonious, and must be so. Greek philosophy had made circulation, from the data of human consciousness, that a Saviour was needed; that a Saviour must be predicated. Paul came to Athens and pointed out the Saviour whose want had been felt, giving sight to the blind instinct that had been feeling after God, and preached a Gospel which fulfilled the prophetic longings of the struggling ages of Greek philosophy.

I desire to inspire your minds with a confidence that the interests of religion are by no means in peril. It is unmanly to be found quaking with fear. Faith is to experience another *renaissance*. It may not be easy, it may not now be possible, to explain how all discordances are to be reconciled; but I entertain the strongest confidence that all the conflicts of the passing hour will only result in the elimination of a body of truth—religious and secular—more beautiful and lovely than any upon which human thought has yet been fixed. I wish you to feel brave. I wish you to feel strong. I wish you to feel jubilant. I would like to lift my arm as high as heaven to signify my steadfast faith in the fortunes of our Christianity. I would like to speak with a voice which all the terrified should hear, and take heart again. I would like to raise a shout which shall fill the world at the joy I feel over the coming reconciliation of the contending forces, and the final establishment of the harmony and the sacredness of all that truth which God has constituted us to accept, for which philosophers have thought, poets have dreamed, or martyrs bled. But more

than faith sustains me. I am not enveloped in impenetrable fog. I have a prophetic discernment of the methods by which the new reconciliation is to be effected. It is not a new faith that we are to receive; it is the old, old faith in a bright, new vesture. Look, I pray you, at the tendencies of the conflicts which the opposing battalions are waging to-day. Is the strife between Moses and geology? To my mind the inspired epic of Moses presents an accordance with the geological history of the world which is almost, if not quite, supernatural, and is made more wonderful in the light which science has thrown upon it. Even admitting the impossibility of a circumstantial harmony, all conflict has forever vanished.—*Pages 226, 289, 356, "Reconciliation of Science and Religion," by Alexander Winchell.*


JOHANN JOACHIM WINCKELMANN,

German Archæologist. (1817-1868.)

UTIES flow from this source unto all mankind in one family. Herein, until the time of Moses, consisted the Law and the Prophets. The proof of the subsequent Divine Revelation is obtained not through the dead letter, but through the Divine motives which, as many believers have felt them, I also expect with reason to feel within myself in still worship.—*Page 22, Volume I, "The History of Ancient Art," translated from the German of John Winckelmann, by G. Henry Lodge.*

GEORGE T. WINSTON,

Late President of University of North Carolina.

O one can read the Bible without seeing that it is as far superior to other books as man's spiritual nature is superior to his intellect or body. It is a literary photograph of God as revealed to spiritual eyes through all the ages.

Jesus Christ is the only Saviour. His character is the concentrated embodiment of all that is best in humanity, the most miraculous compound of simplicity and complexity, of clearness and mystery, of God and Man. He is the Alpha and Omega, the beginning and the end, the first and the last.

Geo. T. Winston.

WILLIAM WINDOM,*

United States Senator; Secretary of Treasury under President Garfield.
(1827-1891.)

BEST I may go and leave you without an opportunity to say this, I want you to have the comfort of knowing that if I were to die to-day it would be in the sure and peaceful hope of a blessed immortality—that hope based not on any worthiness of mine, but solely on a firm trust in my living Redeemer.—*To his wife; published in Washington papers at the time of his sudden death.*

JOHN WINTHROP,

First Governor of Massachusetts Colony. (1588-1649.)

BE of good comfort; the hardest that can come shall be a means to mortify this body of corruption, which is a thousand times more dangerous to us than any outward tribulation, and to bring us into nearer communion with our Lord Jesus Christ, and more assurance of His kingdom.—*To his wife, dated May 15, 1629. See Volume VI, "Appleton's Cyclopædia of American Biography."*

*I have been acquainted with Mr. Windom well for more than twenty years, and he was the most consistent Christian I ever knew in public life.—*Eulogy from Ex-Justice William Strong of the United States Supreme Court.*

SIR GARNET JOSEPH WOLSELEY,

Commander-in-Chief of the British Army.

*Do not give up the religion
of Christ as taught in His
own words for the
religion of any
theologian.*

Wolseley

WILLIAM WIRT,

Lawyer and Author. (1772-1834.)

I WANT only my blessed Saviour's assurance of pardon and acceptance to be at peace. I wish to find no rest short of rest in Him. I have no taste for worldly business. I go to it reluctantly. I would keep company with my Saviour only and the Holy Book. I dread the world—the strife and contention and emulation of the bar; yet I will do my duty—this is a part of my religion.—*“Life of William Wirt,” by William Pendleton Kennedy.*

JOHN WINTHROP,

Physicist. (1714-1779.)

HIS faith upon the Christian religion was founded upon an accurate examination of the evidences of its truths, and the witness of his life added a lustre to his intellectual powers and scientific attainments. In his family he devoutly maintained the worship of the Supreme Being. While he himself attended upon the positive institutions of the Gospel, he could not conceive what reason

anyone who called himself Christian could give for neglecting them. The day before his death he said "The hope that is set before us in the New Testament is the only thing which will support a man in his dying hour. If any man builds on any other foundation, in my apprehension his foundation will fail."—*Allen's "American Biography."*

ROBERT CHARLES WINTHROP,

Statesman and Author. (1809–1895.)



THE Bible itself is its own best witness. No evolution produced that Volume, and no revolution of thought, or action, or human will can ever prevail against it. Revisions and new versions may improve or may impair the letter, but they can never change its essential character. The Gospel of Jesus Christ, through which He brought life and immortality to light, like its Divine Author, is the same "yesterday, to-day, and forever."

Robert C. Winthrop.

W. PAGE WOOD,

(LORD HATHERLEY,)

Lord Chancellor of England. (1801–1881.)




AUGUST, 1875. To-day we (myself and Lady Hatherley) have just finished our reading of the Bible through together for the forty-fourth time. In my old age I begin so immensely to prefer the Holy Scriptures to all good books of what kind soever. It is always new; at least, one always finds something new that escaped one's observation at the last reading; and how wonderfully independent it is of a various reading here, or a

mistaken translation there, being the whole that it is, a living whole, that is and will be "Spirit and Life" till time shall be no more. "Thy Word, O Lord, is settled forever in heaven."—*Memoir of Lord Hatherley, in "The Crown of the Road," by Charles Bullock, page 207.*

STEWART LYNDON WOODFORD,

Minister to Spain under President McKinley.

I HAVE no hesitation whatever in giving my opinion on any subject whereon I have formed one; and in this case I am profoundly impressed with the deep conviction that the teachings and inspiration of Jesus Christ and the Holy Scriptures are at the core of our civilization.



JAMES WOODROW,

President of South Carolina College.

I BELIEVE in the Word of God; not of an "unknown God," such as the learned Athenians ignorantly worshiped; but of the almighty personal God, who created the heavens and the earth; who made man in His own image, for his sake sparing not even His only begotten Son; yea, in the Word of God, who is the God and Father of our Lord and Saviour Jesus Christ; and who, at sundry times and in divers manners, spake in time past unto the fathers by the prophets, and hath in these last days spoken unto us by His Son; it is the Word of this God, thus spoken, and through His goodness transmitted to us. If we examine this Word, with open and candid minds, subjecting it to every test by which truth is distinguished from falsehood, we will most assuredly find it true in every syllable,


wholly free from error, the very word of the Lord God of truth and righteousness; and therefore a guide on which we may most securely rest. From this glorious Revelation we learn that Jesus Christ took on Himself our nature that He might suffer and die in our stead, and thus cleanse us from all sin. With many years of experience and observation I testify that no man whom I have known, or of whom I have ever heard, has taken heed to His way according to God's Word, whose way was not thereby made spotlessly clean.

James Woodruff.

SAMUEL WOODWORTH,

Poet. (1785-1842.)

THE CRUCIFIXION.

EEPING Mary, bathed in sorrow,
Lingered near the scene of horror,
Where the dying Saviour hung;
From whose bursting heart arising,
Groans of anguish agonizing
Floated o'er His fevered tongue.

Oh, what sorrow, deep, unbounded,
That maternal bosom wounded,
Once the Saviour's couch of rest!
How she wept to see Him languish,
How she trembled for the anguish
Laboring in His guiltless breast!

While such pangs as fiends invented
Still her suffering Son tormented,
Scorn and bruises, stripes and death;
She beheld Him thus expiring.
Human friends for fear retiring,
Whilst in groans He spent His breath.

Matchless mercy, love amazing!
 Far above our feeble praising,
 Far beyond our humble lays;
 May its influence never vary,
 Till my heart, like that of Mary,
 Glows with a seraphic blaze.

Gracious Saviour, now in glory,
 Be this sad, affecting story
 Deeply on my soul imprest!
 May the scene of such affliction
 Bring the hardest heart conviction,
 Melt the most obdurate breast!

WILLIAM WORDSWORTH,

English Poet-Laureate. (1770-1850.)



TRUST IN THE SAVIOUR.

.
 BUT Thou art true, Incarnate Lord!
 Who didst vouchsafe for man to die;
 Thy smile is sure, Thy plighted Word
 No charge can falsify.

HYMN FOR THE BOATMAN.

Jesu, bless our slender boat,
 By the current swept along!
 Loud its threatenings—let them not
 Drown the music of a song
 Breathed Thy mercy to implore,
 Where the troubled waters roar.

Saviour, for our warning, seen
 Bleeding on that precious rood;
 If, while through the meadows green
 Gently wound the peaceful flood,
 We forget Thee, do not Thou
 Disregard Thy suppliants now.

.


TRANSLATION OF THE BIBLE.

But to outweigh all harm, the sacred Book,
 In dusty sequestration wrapt too long,
 Assumes the accents of our native tongue;
 And he who guides the plow or wields the crook
 With understanding spirit now may look
 Upon her records, listen to her song,
 And sift her laws—much wondering that the wrong
 Which Faith hath suffered, Heaven could calmly brook.
 Transcendent boon! Noblest that earthly king
 Ever bestowed to equalize and bless
 Under the weight of mortal wretchedness.

—————

SIR HENRY WOTTON,

English Diplomat and Author. (1568–1639.)

N the name of God Almighty and All-merciful, I,
 Henry Wotton, Provost of His Majesty's College of
 Eton, being mindful of mine own mortality, which the
 sin of our first parents did bring upon all flesh, do, by
 this last Will and Testament thus dispose of myself, and the
 poor things I shall leave in this world. My soul I bequeath
 to the immortal God, my Maker, Father of our Lord Jesus

Christ, my blessed Redeemer and Mediator, through His all sole-suffering satisfaction for the sins of the whole world, and efficient for His elect, in the number of whom I am one by His mere grace, and therefore immeasurably assured by the Holy Spirit, the true and eternal Comforter. . . . I wish to be laid as near as may be to the sepulchre of my good father, expecting a joyful resurrection with him in the day of Christ.—Page 147, "*Walton's Lives.*"

CARROLL DAVIDSON WRIGHT,

Statistician and Commissioner of Labor.

I BELIEVE that in the adoption of the philosophy of the religion of Jesus Christ as a practical creed for the conduct of business lies the surest and speediest solution of those industrial difficulties which are existing in the minds of men to-day, and leading many to think that the crisis of government is at hand.

Carroll Davidson Wright

ARTHUR WELLESLEY, DUKE OF WELLINGTON,

Field Marshal of Great Britain; Hero of Waterloo. (1759-1852.)

IT is not because of the height of his position, the magnitude of his character, the devotion to his country, that he placed his hopes of eternal salvation, but because he knew these only were valuable proofs of his faith, all of which he cast at the feet of his Saviour. He fixed all of his hopes of future glory in the sacrifice of the beloved Son of God, who died on the accursed Cross that he might live.—Page 374, *Volume II*, by J. H. Stockqueler.

WILLIAM III,

King of England and Prince of Orange. (1650-1702.)

I FAITHFULLY promise in the presence of the eternal God that, during the whole course of life, I will serve the same eternal God to the utmost of my power, according as He has required in His most Holy Word, revealed and contained in the New Testament; and according to the same Word, shall maintain the true religion of Jesus Christ—Page 26, "*Lives of the Queens of England*," Volume II, by Agnes Strickland.

SIR RICHARD WILBRAHAM,

Major-General of the British Army.

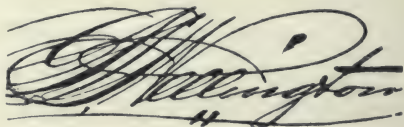
I AM glad to add my name to those Witnesses of all countries and professions who have borne testimony to the truths of Christianity and its Bible. As almost the oldest soldier in the British Army, I am thankful to witness to the large and increasing number of my comrades in all ranks who are earnest believers in the divinity of Jesus Christ and the Holy Scriptures.



GEORGE L. WELLINGTON,

United States Senator from Maryland.

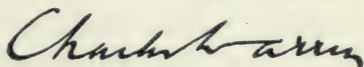
I HAVE no hesitancy in affirming that I believe in Christ and the revealed Word; and further, I believe that the Christian religion and the civilization it brings with it are the highest and richest gifts that can be given to mankind.



SIR CHARLES WARREN,

British Lieutenant-General.

I ACCEPT the Bible as the revealed will of God and Jesus Christ as the only Saviour of men, and the very God. We should form our own opinions on these grave subjects rather than on the opinion of others. Divine authority affirms that "if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead!"



JOHN C. WATSON,

Rear-Admiral.

I BELIEVE in the Lord Jesus Christ. Our Divine Saviour is the best Friend any human being ever had or ever could have, and His loving help is freely offered to all who will accept it.


CHARLES LINDLEY WOOD, VISCOUNT
HALIFAX,

Philanthropist.

ATTENDANCE at the memorial of our Saviour's Death and Passion will profit nothing to the Christian, except in so far as he associates himself heart and soul with the offering which our Great High Priest made on the Cross.—"*The Present Crisis in the Church of England*," by Viscount Halifax, "*The Nineteenth Century*," February, 1899.

THE RIGHT HONORABLE, THE EARL OF WINCHILSEA,

British Statesman.

THE Bible is not a clergyman's Book alone. It is intended to be a gift to each individual man from his Creator. I believe that we stand on the rock when we take as our great principle that it is the Book itself with which we are primarily connected, and that we do not concern ourselves with any human interpretation of it, however excellent. We place before the individual the Divine Scriptures, and we trust to the power of God, which inspired the Word, to interpret His salvation through Jesus Christ.—*Extract from a Speech at the Annual Meeting of the British and Foreign Bible Society, London, 1894.*

LEW WALLACE,

Author of "Ben Hur," and "The Prince of India."

Major-General in Civil War; Diplomat.

I AM asked what led me to write "Ben Hur." In explanation it is proper to state that I had reached an age when men begin to study themselves with reference to their fellow men. Up to that time, never having read the Bible, I knew nothing about sacred history, and in matters of a religious nature, although I was not in every respect an infidel, I was persistently indifferent. I did not know, and therefore did not care. I resolved to begin the study of the good Book in earnest.

I was in quest of knowledge, but I had no faith to sustain, no creed to bolster up. The result was that the whole field of biblical history opened up before me, and my vision not being clouded by previously formed opinions, I was able to survey it without the aid of lenses. I believe I was thorough and persistent. I know I was conscientious in my search for the truth. I weighed, I analyzed, I compared. The evolution from conjecture into knowledge, through opinion and belief, was gradual and irresistible; and at length I stood firmly and defiantly on the solid Rock. Upward of seven

hundred thousand copies of "Ben Hur" have been published, and it has been translated into all languages from French to Arabic; but whether it has ever influenced the mind of a single reader or not, I am sure its conception and preparation, if it has done nothing more, has convinced its author of the divinity of the lowly Nazarene.

Lew. Wallace.

CHARLES AUGUSTUS YOUNG,

Scientist; Professor of Astronomy in Princeton College.

Y ACCEPT the Bible as the Word of God, revealing the law of love and holiness which ought to govern human intercourse, and which alone can remedy the evils and right the wrongs of society.

In Jesus Christ, our Lord, I find the type and example of the highest manhood made perfect in the image of its Maker; and, what is more, the Divine Redeemer, delivering all who trust in Him from both the penalty and power of sin, and by the Holy Spirit guiding them to ultimate perfection of character.

C. A. Young

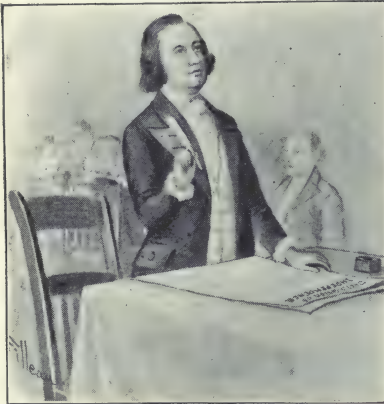
HANS JOACHIM VON ZIETHEN,

Prussian Major-General under Frederick the Great.

(1699-1786.)

YOUR Majesty knows well that, in war, I have never feared any danger, and have everywhere boldly risked my life for you and my country. But there is One above us who is greater than you or me—greater than all men. He is the Saviour and Redeemer, who has died also for your Majesty, and has dearly bought us with His own blood. This One I can never allow to be insulted; for on Him I repose my faith, my comfort, and my hope in life and death.—*Addressed to Frederick the Great. See The British Workman.*

THE CHRISTIAN SIGNERS OF THE DECLARATION OF INDEPENDENCE.



THE "Biographical Sketches of the Signers of the Declaration of Independence," by Lossing; "American Christian Rulers," by Giddings, and "Appleton's Cyclopædia," touch the religious side of many Signers. With a few exceptions they were pronounced believers, and that, too, in the heyday of French infidelity. John Adams, Samuel

Adams, Benjamin Franklin, Thomas Jefferson, Richard H. Lee, Benjamin Rush, and Richard Stockton, testify in these pages.

Eighteenth-Century Christianity had loyal supporters in Charles Carroll of Carrollton, Samuel Chase, William Ellery, William Floyd, Stephen Hopkins, Francis Hopkinson, Samuel Huntington, Francis Lightfoot Lee, Francis Lewis, Philip Livingston, Robert Livingston, Thomas Nelson, Robert Treat Paine, Roger Sherman, James Smith, Matthew Thornton, William Williams, James Wilson, John Witherspoon, Oliver Wolcott and others.

In this connection it is of interest to note that Elias Boudinot—not a Signer—but President of Congress in 1782, signing the Treaty of Peace with England, was the first President of the American Bible Society. His oration before the "Order of Cincinnati," at Elizabethton, New Jersey, July 4, 1793, contains this paragraph: "The resurrection of Jesus Christ is commemorated by keeping the first day of the week. The prophecies of ancient days hasten the fulfillment when this wilderness shall blossom as the rose, the heathen be given to the Redeemer as His inheritance, and the uttermost parts of the earth for His possessions."



FOREMOST AMERICANS CHAMPION THE DIVINITY OF CHRIST.

1. Secretary of Treasury Gage; 2. Postmaster-General Smith; 3. Inspector-General Breckinridge; 4. United States Senator Hale; 5. United States Senator Allison; 6. Rear-Admiral Sampson; 7. Major-General Shafter; 8. Major-General Brooke; 9. Major-General Henry; 10. Rear-Admiral Belknap; 11. Marshall Field.

MARSHALL FIELD,

Philanthropist and Merchant.

I AM a friend to Christianity; I believe that Christianity is the friend to mankind. My belief extends to the Supreme Being, to the Divinity of Christ, and the surpassing potency of Christianity as a civilizing influence.

The Christian Herald, of New York, June 14, 1899, published the following list of representative Americans, who replied emphatically "Yes" to the questions subscribed to above by Marshall Field: United States Senators—W. V. Allen, Nebraska; W. B. Allison, Iowa; Marion Butler, North Carolina; C. J. Faulkner, West Virginia; J. H. Gallinger, New Hampshire; Eugene Hale, Maine; H. C. Hansbrough, North Dakota; J. K. Jones, Arkansas; R. R. Kenney, Delaware; W. E. Mason, Illinois; H. D. Money, Mississippi; J. T. Morgan, Alabama; G. W. McBride, Oregon; J. H. McLauren, South Carolina; Samuel Pasco, Florida, and Boies Penrose, Pennsylvania. . . . Major-Generals—J. R. Brooks and W. R. Shafter. . . . Brigadier-Generals—G. V. Henry and others. . . . Postmaster-General C. E. Smith; Attorney-General J. W. Griggs; Surgeon-General G. N. Sternberg; Inspector-General J. C. Breckinridge; Adjutant-General H. C. Corbin; Secretary of Treasury L. J. Gage, and Secretary of Agriculture James Wilson.—By permission of *The Christian Herald, New York.*

Since this book has grown to such surprising proportions, at least sufficient to confute this notion for all time, the Author, out of high regard for Christian women, as well as their unique prestige, has given them equal and rightful suffrage in "A CLOUD OF WITNESSES."

ISABELLA McDONALD ALDEN, "Pansy," Author-ess: It was not enough for me to believe in Christ as a Saviour. I must choose Christ as my Saviour. It is now nearly half a century since I gave my heart to Him.

MARIE ANTOINETTE, Wife of Louis XVI. of France: I sincerely ask pardon of God for all the errors I have committed during my life. I hope in His kindness He will accept my last vows, as well as those I have long since made, that He may vouchsafe and receive my soul in His mercy.

MARY ARDEN, Mother of Shakespeare: Biography records that she taught her son from a child the Holy Scriptures, which have done more to unfold the literary genius of the Anglo-Saxon than all other influences put together.

ANNA LETITIA BARBAULD, English Poetess:

To thee, my Saviour and my King,
Glad homage let me give;
And stand prepared like Thee to die,
With Thee that I may live!

AMELIA E. BARR, Authoress: I not only believe in God the Father Almighty, maker of heaven and earth, and in Jesus Christ His only Son, and my Redeemer, and surety for life everlasting, I believe equally also in the Holy Ghost proceeding from the Father and Son, and one and indivisible with them. And I see in this Triune God no difficulty to cause me one moment's doubt.

LEAH MENDELSSOHN BARTHOLDY: We have educated you in the Christian religion, because it is the faith of most civilized people. By pronouncing your confession of faith you have obtained the name of Christian.—*To her son, Mendelssohn Bartholdy, the German composer.*

MRS. SARAH K. BOLTON, Authoress: Those children are fortunate who are taught early by their mothers, hymns and Bible verses, as my mother taught me. The little book, "Come to Jesus," convinced me to confess Christ as my Saviour and unite with the Church.

JANE BOTHWICK, Scottish Poet and Hymn-Translator:

Rest, spirit free!
In the green pastures of the heavenly shore
Where sin and sorrow can approach no more,
With all the flock of the good Shepherd fed,
Besides the streams of life eternal led,
Forever with thy God, the Saviour blest,
Rest, sweetly rest!

MARGARET BOTTOME, Authoress: I want the mind that was in Christ, who made Himself of no reputation and became a servant. Yes; "He was wounded for our transgression; He was bruised for our iniquities; the chastisement of our peace was laid on Him, and with His stripes we are healed."

COUNTESS OF BRIDGEWATER, Daughter of the Duke of Marlborough: Grant we may live in love and peace together till death shall make a yet larger separation; all which, in all humility of soul, I beg of Thee in the name and for the sake of Jesus, my Saviour, and yours. Amen.

CHARLOTTE BRONTE, English Novelist: I am ready for a sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ.

ELIZABETH BARRETT BROWNING, English Poet-ess:

My God, my Lord, my Christ,
As Thou saidest not, "Depart,"
To that suppliant from her heart,
Scorn me not, O Word, that art
The gentlest one of all words said!
.....
Nothing hidden but appears
In Thy knowledge, O Divine,
O Creator, Saviour mine!

MARGARET CARLYLE, Mother of Thomas Carlyle: In her concern about the religious welfare of her son she addressed him these words: "I beg you, with all the feelings of an affectionate mother, that you study the Word of God, which He has graciously put into our hands, that it may powerfully reach our hearts, that we may discern it in its true light. Do make Christianity your great study, Tom."

PHOEBE CARY, Poetess:

Yea, crucified Redeemer, who didst give
Thy toil, Thy tears, Thy life, that we might live,
Thy spirit grant that we
Might live one day for Thee!

MRS. ELIZABETH CHARLES, Author of "Chronicles of the Schonberg-Cotta Family": Christianity, in all the unfathomable depths of its love and peace, steals softly into hearts so surrounded with its loveliest fruits. They breathe in new faith in goodness, in happiness, in Christ the Redeemer and Healer.

LADY CHATHAM, Wife of Lord Chatham, the great Commoner: Advanced age and the sense of increasing infirmities admonish me that soon I shall exchange this earthly dwelling for one which, by the merits and through the merciful mediation of Jesus Christ, our Saviour, shall be in the blessed heaven.—*To her son, William Pitt.*

DINAH MULOCK CRAIG, Author of "John Halifax, Gentleman":

God rest ye all good Christians; upon this blessed morn
The Lord of all good Christians was of a woman born;
Now all your sorrows He doth heal, your sins be taken away;
For Jesus Christ, our Saviour, was born on Christmas day!

FANNIE CROSBY, the Blind Hymn-writer:

All the way my Saviour leads me;
What have I to ask beside?
Can I doubt His tender mercy,
Who through life has been my guide?

MRS. JOHN W. DANIEL, Wife of the Senator from Virginia: Christianity is the only religion that teaches selfish man to regard the rights of the poor and weak as equal to the rights of the rich and powerful. I declare my absolute faith in the Divinity of Jesus Christ.

MRS. WILLIAM J. DEBOE, Wife of the Senator from Kentucky: Christianity softens, purifies, ennobles and elevates a person as nothing else can do. And what is true of the individual is true of the nation. I believe in God and in Jesus Christ, our Divine Lord.

MADAME DE STAEL, French Authoress: I desire no other evidence of the truth of Christianity than the Lord's Prayer.

MRS. THOMAS ALVA EDISON, Wife of the Electrician: "By their fruits ye shall know them!" Judging from this standard there can be no refutation of the statement that Christianity is the mightiest influence in the world to-day. God the Father, God the Son, and God the Holy Ghost, is embraced by my creed.

ELIZABETH, first Countess of Bridgewater: I come with a knowledge of my own sin to Thee, my Saviour, who may well be named my Saviour, who, by Thy death and passion, hast saved me!

ELIZABETH, Queen of England:

Christ was the Word that spake it;
He took the bread and brake it;
And what that Word did make it,
That I believe and take it.

MRS. W. H. ELLERBE, Wife of the South Carolina Governor: All nature proves that God is the supreme, overruling force in this and all other worlds. The millions of those who have experienced the peace which a trust in Him engenders is the indubitable proof of the Divinity of our Lord and Saviour, Jesus Christ.



MRS. JULIA D. GRANT.

MISS HELEN M. GOULD.

MRS. J. ELLEN FOSTER, Platform Orator: It is the testimony of world-wide travel, observation and history that in proportion as Christianity wins its way, men and women rise physically, mentally and morally, children are blessed, the home is glorified as a sacred shrine, the old are tenderly cared for, and the unfortunate are guarded from harm. In this faith I was born and reared. My father preached it among the hills of New England, and my mother lived it amid the burdens and joys of family life. I have taught this faith to my sons and daughters and expect to leave to them the testimony my mother, dying, gave to me.

ELIZABETH FRY, English Philanthropist: When the end comes, through the fullness of the love of Christ, and the abundance of His merits, I shall join those who, after they have passed through great tribulation, are forever at rest with Jesus, for they have washed their robes and made them white in the blood of the Lamb.

MRS. LYMAN J. GAGE, Wife of Secretary of Treasury: True civilization has progressed so far as, in private and national life, the principles of the Golden Rule and the Sermon on the Mount are acted upon. These Divine principles are the most perfect yet stated as ideals of spiritual life.

ELIZABETH, Duchess of Gordon: God the Sovereign and Judge, God the Creator, without whom nothing was made that is made, is God the Saviour, Immanuel, the Lamb slain, from the foundation of the world. No tongue can tell the goodness of the Lord. He is letting me get glimpses both of His love and His glory in the face of Jesus Christ, such as I have never had before.

HELEN MILLER GOULD, Philanthropist. — *The Christian Herald*, of New York, in its Easter issue of 1900, obtained answers from several leading women of America, some of which may be found in these pages, to these questions: "Do you believe Christianity is a masterful influence in civilizing humanity? Does your belief extend to the recognition of the Divinity of Jesus Christ?" Miss Gould responded thus: "To these questions I can reply very heartily in the affirmative, and I believe, too, there is in Christianity a power that can make the humblest life dignified, beautiful and noble."

MRS. JULIA DENT GRANT, Relict of the late President Grant: What would we do in this changing world without the religion of our Lord Jesus Christ to keep, comfort and sustain us? It is the greatest thing in the world; nothing else compares with it, and it is the one influence, above all others, that civilizes humanity, and that will bring ultimate peace on earth and good will to men. From my infancy I was taught to reverence the God of my forefathers; my honored husband was actuated by the same belief, and I can scarcely understand why anyone should doubt the reality of the Christian faith. I certainly believe in God the Father, God the Son, and God the Holy Spirit.

LADY JANE GREY, English Noblewoman.—This is taken from the letter to her father just before she was beheaded: "My death is at hand, although to you it seems woeful, yet to me there is nothing that can be more welcome than from this vale of misery to aspire to that heavenly

throne of all joy and pleasure with Christ, my Saviour, in whose steadfast faith the Lord hath hitherto strengthened you, so continue to keep you, that at the last we may meet in heaven, with the Father, Son, and Holy Ghost!"

JEANNE MARIE GUYON, French Authoress:

I am poor, oblation I have none,
None for a Saviour, but Himself alone;
Whatever I render Thee, from Thee it came;
Oh vain attempt to expunge the mighty score!
The more I pay, I owe Thee still the more!

In Thy hands, O God, I leave my soul, not relying for my salvation on any good that is in me, but solely on Thy merits and the merits and suffering of my Lord Jesus Christ.
—*From her last will.*

MARION HARLAND, Authoress: Christianity is the only hope of lost humanity. I believe most emphatically in the Lord of Hosts and in the Divinity of Jesus Christ.

MRS. ANNA SYMMES HARRISON, Wife of President William Henry Harrison: And now what shall I say to these things: Only "be still and know that I am God." You will not fail to pray for me and my dear son and daughter who are left. For I have no wish for my children and grandchildren than to see them followers of our Lord Jesus.

FRANCIS RIDLEY HAVERGAL, English Poetess: Oh, what vanity to rest on our own obedience for salvation; any merit of our own takes away the glory of the atoning blood. "Unto Him that loved us, and washed us from our sins in His own blood," that's it! It is the Lord Jesus who is so dear to me.

MRS. JOHN HAY, Wife of the Secretary of State: As a child, I was taught that God was my Heavenly Father, and that through His Son, salvation was brought into the world. As I have grown older, this belief has become the

underlying foundation of my life, and experience has taught me that Christianity is not only the friend of mankind, but is also the dominating influence in the civilization of the world.

MRS. LUCY WEBB HAYES, Wife of President Hayes: Beside Jesus Christ, there is no other Saviour. He is the Alpha and Omega of my salvation.

FELICIA DOROTHEA HEMANS, English Poetess:

Redeemer! Son of Man. Shed on our spirits
The faith and deep submissiveness of Thine!
Thou that didst love! Thou that didst weep and die—
Thou that didst rise a victor glorified!
Conqueror! Thou Son of God!

MRS. DAVID B. HENDERSON, Wife of the Speaker of the House of Representatives: It seems to me that every thoughtful person must concede the Divinity of Jesus Christ, and no one can contest the universal influence of Christianity in civilizing humanity.

MARIETTA HOLLEY, "Josiah Allen's Wife," Authoress: The Divine reality and constant presence of the ever-living and ever-loving Saviour has been and is my help and consolation; and the Book of His revealed life and will my greatest treasure. I believe in God the Father Almighty, and in His Son, Jesus Christ, my Lord.

MRS. JULIA WARD HOWE, Authoress: I first received Christianity in the way natural to one of my birth and education. I have since been called upon to confront the topic in many ways. . . . I must say that the earlier view is that which I hold to most, namely, of the Divine Being, whose word was judgment, whose brief career on earth ended in sacrifice, whose purity and pathos had much to do with the redemption of the human race.



QUEEN ALEXANDRA.



MRS. IDA MCKINLEY.

MARY HOWITT, English Authoress:

Listen, all ye Christian people,
 Let no fears your soul dismay;
 God's own Son, the Lord, the Saviour,
 He was born on Christmas day.

COUNTESS HUNTINGTON, English Philanthropist:

I have enjoyed intimate fellowship with the Father and the Son. The Holy Ghost has witnessed with my spirit that I am His child.

JEAN INGELow, English Poetess:

But look, the Saviour blest,
 Calm after solemn rest,
 Stands in the garden 'neath His olive boughs;
 The earliest smile of day
 Doth on His vesture play,
 And light the majesty of His still brows.

MRS. HELEN HUNT JACKSON, Poetess and Authoress:

Mother, I see you with the nursery light,
 Leading your babies, all in white,
 To their sweet rest;
 Christ, the good Shepherd, bears mine to-night,
 And that is best.

NOTE.—To Lady Huntington, Lord Buchan said, the day of his death: "I have no foundation of hope whatever but in the sacrifice of the Son of God. My confidence in Him is firm as a rock."

I cannot help tears, when I see them twine
Their fingers in yours, and their bright curls shine
On your warm breast;
But the Saviour's is purer than yours or mine,
He can love best.

MRS. RACHEL JACKSON, Wife of President Jackson:
How few real Christian helpers there are. But blessed be
God, He has even a few that are bold in declaring their faith
in Christ, our Lord.

JANE, QUEEN OF NAVARRE, Daughter of Henry
II., King of Navarre: I doubt not that God Himself will
be their Father and Protector, as He has ever been in my
greatest afflictions. I, therefore, commit my children to His
government and fatherly care. I believe that Christ is my
only Mediator and Saviour, and I look for salvation in no
other.

MRS. RICHARD R. KENNEY, Wife of the Senator
from Delaware: I believe in the Fatherhood of God, and in
the Divinity of Jesus Christ, His Son, my Saviour.

BARONESS VON KRUDENER, Wife of a Russian
Diplomat, Authoress of *Valerie*: That which I have done
well remains; that which I have done wrong the mercy of
God will efface. I have nothing else to offer to God or to
man but my sins, but the blood of Christ cleanseth from all
sin.

MRS. JAMES H. KYLE, Wife of the Senator from
South Dakota: I believe in the Fatherhood of God, the
Divinity of His Son. Who is Jesus Christ? He who fed the
hungry, visited the sick, and raised the dead. Who are
Christ's? Every one that loveth is born of God.

SILVIO PELLICO, Italian Dramatist (1788-1854): Did the best of
men, the God-man, disdain to cast His compassionate looks upon sinful
women? Why, then, should we so much dispise a woman who has fallen
into ignominy?—*Vol. XXVIII, "Library of the World's Best Literature."*

LUCY LARCOM, Poetess:

In Christ I touch the hand of God,
 From His pure height reached down,
 By blessed ways before untrod,
 To lift us to our crown ;
 Victory that only perfect is
 Through loving sacrifice like His.

JENNY LIND, Swedish Vocalist: What is the whole miserable earthly life worth in comparison to one single glance at the sinless Holy Saviour! He alone—and surely nothing else—is the goal of our intense longing, whether we know it or not. If I can become the last chorister of heaven, I shall rejoice with holiest joy!

SARAH J. C. LIPPINCOTT (Grace Greenwood):

Oh, let thy lays prolong that angel singing
 Girdling with music our Redeemer's star,
 And breathe God's peace to earth's glad tidings bringing
 From the new heavens, of old so dim and fair.

MRS. MARY A. LIVERMORE, Reformer: I believe most firmly that God is in the world "a Person not of ourselves, working Righteousness"; in Christianity as the only Divine religion, whose cardinal doctrines are practical love to God and love to man, and in Christ who came "to save the people from their sins."

LOUISA HENRIETTA, Electress of Brandenburg,
Mother of Frederick I., King of Prussia:

Jesus, my Redeemer, lives,
 Christ, my trust, is dead no more!
 In the strength this knowledge gives,
 Shall not all my fears be o'er?

MRS. ELIZABETH T. LOWNDES, Wife of the Maryland Governor: China, India, Africa, Japan, and many islands of the sea, are an evidence of what progress civilization takes without Christ and the Bible.

MARY LYON, Founder of Holyoke Seminary: I trust that this is of the Lord, and that He will prosper it. In this movement I have thought much more constantly and have felt much more deeply about doing that which shall be for the honor of Christ and for the salvation of souls than I ever did in any step of my life.

MRS. JOHN McLAUREN, Wife of the Governor from South Carolina: I believe that the highest type of humanity can only be developed by the influence of Christianity. How could there be a Christian religion without a belief in God and the Divinity of Jesus Christ?

MRS. BENTON McMILLIN, Wife of the Tennessee Governor: I believe that Christianity has given friends to the friendless and homes to the homeless. It is the only system of religion that provides alleviation for the sufferings of humanity, and offers consolation to the mourner. We have but to compare our happy lot with that of the unfortunate women of heathen lands, where the bright and morning Star of Christianity does not shed its beneficent light.

MARGARET, DUCHESS OF ALENCON, Sister of Francis I., of France: You ask me to do a very difficult thing—to invent a diversion that will drive away *ennui*. I have been seeking all my life to effect this, but I have found only one remedy, which is reading the Holy Scriptures. There I see and contemplate the will of God, which sent His Son to us on earth to preach that Holy Word, and to announce the sweet tidings of salvation, and to extinguish our debts by giving His Son, who loved us and died for us.

MARGUERITE DE VALOIS, Queen of Navarre:

I love, but in the world no more,
Nor in gay hall or festal bower;
Not the fair forms I prized before,
But Him, all wisdom, beauty, power,
My Saviour, who has cast a chain
On sin and ill and woe and pain!



LADY SOMERSET.

FRANCIS E. WILLARD.

MARY, Queen of Scots.—The following original verse was repeated by the queen just before her execution :

In this last tremendous hour,
 My Lord! my Saviour! I invoke Thy power;
 In the sad pangs of anguish and of death,
 Receive, O Lord, Thy suppliant's breath.
 Before Thy hallowed cross she prostrate lies,
 O hear her prayers! commiserate her sighs!
 Extend the arms of mercy and of love,
 And bear her to the peaceful realms above!

MRS. WILLIAM MASON, Wife of the Senator from Illinois: I do believe that Christianity is a powerful factor in our civilization. I recognize, not only the Divinity of Jesus Christ, but also the progressive incarnation of God in the life of humanity.

MATILDA, of Scotland, Queen of Henry I.: Praise and blessing be to Thee, Almighty God, that Thou has been pleased to make me endure so bitter anguish in the hour of my departure, thereby, as I trust, to purify me in some measure from the corruption of my sins. And Thou, O Lord Jesus Christ, who, through the will of the Father, hast

given life to the world by Thy death, deliver me!—*Her ex-
piring words on hearing that her husband and son were slain
in battle.*

ELIZABETH M. N. MEAD, President of Mount Holyoke College: Christ is woman's best Friend, and the only Friend who can restore in time the Divine image lost by sin. I subscribe to a firm belief in the Divinity of Jesus Christ.

MRS. H. D. MONEY, Wife of the Senator from Mississippi: God is my Father, Christ my Redeemer, and the Holy Spirit my Comforter. I rejoice to be able to give my testimony—and I speak from long experience—of the help and strength I have received from my faith.

HANNAH MORE, English Authoress: Christianity bears all the marks of a Divine original; it came down from heaven, and its gracious purpose is to carry us up hither. Its Author is God; it was foretold by the beginning from prophecies, which grew clearer and brighter, as they approached the period of their accomplishment. It was confirmed by miracles, which continued till the religion they illustrated was established. It was ratified by the blood of its Author; its doctrines are pure, sublime, consistent; its precepts holy and just; its worship is spiritual; its service reasonable. Christ is our sanctification, as well as our redemption.

MADAME NECKER, Mother of Madame De Stael: I live, it is true, in the midst of a great number of atheists, but their arguments have never touched my mind, and if they have at all come in contact with my heart, they have only caused it to shudder with horror. . . . I was present at the death-bed of the well-known naturalist, Buffon, and it was a great consolation to hear from his lips a firm confession in Jesus Christ as the Divine Saviour—*See page 32.*

Jean
Ingelow.Mrs.
Browning.Florence
Nightingale.Harriet
B. Stowe.Madame
De Stael.

FLORENCE NIGHTINGALE, English Philanthropist: Christianity is to see God in everything in the order of His laws, as of His moral and spiritual, so of His political or social worlds. To Christ, God was everything, to us He is the Divine Saviour.

MARGARET WILSON OLIPHANT, English Novelist: When we descend the course of the ages and come to a still more glorious history, it is Jerusalem still which is the scene of tragedy and triumph, of the greatest and divinest Life which was ever lived among men.

KATHERINE PARR, Sixth Queen of Henry VIII: I expect you to study and apply those doctrines as a means of attaining and settling forth the four Gospels, that it may not be said against you in evidence at the tribunal of God how you were ashamed of Christ's doctrines.

MRS. GEORGE C. PERKINS, Wife of the Senator from California: Pure Christianity as taught by Jesus Christ of Nazareth, Bethlehem, Gethsemane and Calvary I believe in. When man learns to walk by the Light, then will all these so-called mysteries be solved to his satisfaction.

MRS. EDMUND WINSTON PETTUS, Wife of the Senator from Alabama: By the grace of God, I am a friend to Christianity and a firm believer in the Lord Jesus Christ and His Divinity.

ELIZABETH STUART PHELPS, Authoress: Christianity is absolutely the strongest influence in civilizing humanity. There is not a shadow of a doubt in my mind as to the existence of God and the Divinity of Jesus Christ.

MRS. LLEWELLYN POWERS, Wife of the Maine Governor: The argument is sometimes advanced that civilization brought the world to its present state, but history teaches us that civilization without God does not stand the test of time. God the Father, God the Son, and God the Holy Ghost, embrace my religious convictions.

MRS. W. A. POYNTER, Wife of the Nebraska Governor: Christianity is the basis of the highest civilization the world has ever seen. I believe most assuredly in God the Father, God the Son, and God the Holy Ghost.

ELIZABETH PRENTISS, Authoress: Dying grace is not usually given till it is needed. Death to the disciple of Jesus is only stepping from one room into another of our Father's house.

MRS. JETER C. PRITCHARD, Wife of the Senator from North Carolina: I believe in Christianity as the best and greatest good for all; that the Christianity whose Author is Divine can alone fully civilize man and fit him for two worlds.

ADELAIDE ANNE PROCTOR, English Poetess:

Somewhere in God's wide world,
Rest there must be.
Within thy Saviour's heart
Place all thy care,
And learn, O weary soul,
Thy rest is there.

QUEEN ALEXANDRA, Wife of Edward VII., King of England and Ireland, and Emperor of India: My husband being, thank God, somewhat better, I am coming to church. I must leave, I fear, before the service is concluded, that I may watch by his side. Can you not say a few words of prayer in the early part of the service that I may join with you in prayer in the name of our Redeemer for my husband?—*To the Clergyman of the Church at Sandringham.*

QUEEN ANNE, of Denmark: I renounce my own merits, and only rely on my Saviour Christ, who has redeemed my soul and body.—*Her Last Words.*

QUEEN LOUISE, of Prussia, Wife of Friedrich Wilhelm.—When dying, she murmured a few words of some hymn learned in childhood, faintly thanking God for each solace sent her. Her last words were: "I can never be miserable while faith in God is open to me. Only death can help me! Lord Jesus, shorten my life."

QUEEN-MOTHER, MARIE DE MEDICIS.—Written from her sick bed to her daughter, Henrietta Marie, Queen of England: "Never listen to, or suffer to be said in your presence, ought in contradiction to your belief in God and in His only Son, your Lord and Redeemer.

LADY RUSSELL, Wife of Lord William Russell, who was executed (Testimony, page 387): Believe the Word of God, the Holy Scriptures! What most hinders faith is ignorance of God's true nature. Look up to the firmament and down to the deep, how can you doubt a Divine power? In His Gospel the terrors of God's majesty are laid aside, and He speaks in the still small and soft voice of His Son, incarnate, the fountain and spring whence flow gladness.—*To her son, second Duke of Bedford.*

CHRISTINA GEORGINA ROSSETTI, Italian Poetess:

Thou didst nails grave upon thy hands; Thy name
Did thorns for frontlets stamp between mine eyes;
I, Holy One, put on Thy guilt and shame;
I, God, Priest, Sacrifice.

MARGARET E. SANGSTER, Authoress: Christianity is the most vitalizing force in Christendom to-day. With all my heart I believe it is a potent influence in our civilization. I believe in God the Father, and in Jesus Christ His only Son, our Lord.

MRS. MAY WRIGHT SEWALL, President International Council of Women: I believe in Christianity, in the wisdom, the righteousness, the helpfulness of the teachings of Christ. The teachings of our Saviour have had a powerful influence in subduing and purifying the human heart. I believe in the Divinity of Christ.

MRS. LYDIA H. SIGOURNEY, Authoress:

The torch, the flashing sword, the traitor's kiss,
The astonished angel with the tear of Heaven
Upon His cheek, still striving to assuage
Those fearful pangs that bowed the Son of God
Like a bruised reed. Thou who hast power to look
Thus at Gethsemane, be still, be still!
Who agonizeth there? Count thy brief pains
As the dust atom on life's chariot wheels,
And in a Saviour's grief forget them all!

ELIZA ROGERS SIGSBEE, Wife of Captain Sigsbee, of the ill-fated Maine: I believe that Jesus Christ is "God manifest in the flesh," and "in Him is all the fullness of the Godhead bodily." The Word of God contains all that is necessary for the elevation of the individual and nation.

MRS. CHARLES E. SMITH, Wife of the Postmaster-General: God is our Father. It should not be possible to be other than His friend. I believe that Christianity is a masterful influence in civilizing humanity. The highest civilization of ancient times fell through the want of it. "Happy are the nations whose God is the Lord." My belief extends to the recognition of a Supreme Being and the Divinity of Jesus Christ.

MRS. EDWARD C. SMITH, Wife of the Vermont Governor: The teachings of Christ will go on civilizing and Christianizing until at last "every knee shall bow and every tongue confess He is Lord of lords." "For there is one God and one Mediator between God and man, the man Christ Jesus."

LADY HENRY SOMERSET, President World's Christian Temperance Union: Christianity and its Book have everything to hope; for even as the plains, the tablelands, the foothills, the mountain ranges, all conduct alike slowly ascending to the loftiest peak of the Himalayas, so do all views of God tend toward and culminate in the character, the life, and work of our Saviour who said: "And I, if I be lifted up from the earth, will draw all men unto Me."

MRS. JOHN SPOONER, Wife of the Senator from Wisconsin: The influence of Christianity is beneficent; it gives hope to the hopeless, and above all, it makes men and women truly gentle and charitable. I believe in God, and in His Son, Jesus Christ, the Saviour of the world.

MRS. LELAND STANFORD, Founder, with her husband, of the Leland Stanford, Jr., University, after her return from Egypt, said: Only Christianity, I believe, will save that country and elevate its womanhood, as it has other nations of the world. For the university I desire, above all things, that no student receive a godless education. I desire that the Divine precepts which our Saviour gave us when He lived on earth be taught.

LILIAN M. N. STEVENS, President of the National W. C. T. U.: The great reform and philanthropic movements of today are the outcome of Christ's Gospel of love, peace and righteousness. The civilizing influence of the life and teachings of our Redeemer must be manifest to all fair-minded people.

MRS. WILLIAM STEWART, Wife of the Senator from Nevada: No thinking being, who studies Nature, can fail to believe in God, as I do most firmly. I believe in the Divinity of Jesus Christ. How could I do otherwise, for to this teaching women owe their lofty position which they hold to-day in the Christian world.



CHRIST, THE FIRST FRIEND OF WOMAN.



WIVES OF UNITED STATES SENATORS.

Mrs. F. E. Warren, Wyoming ; Mrs. R. B. Kenney, Delaware ; Mrs. J. C. Burrows, Michigan ; Mrs. H. D. Money, Mississippi ; Mrs. N. B. Scott, West Virginia ; Mrs. P. J. McCumber, North Dakota ; Mrs. G. Turner, Washington ; Mrs. H. C. Hansbrough, North Dakota ; Mrs. W. E. Mason, Illinois ; Mrs. C. W. Fairbanks, Indiana ; Mrs. E. W. Pettus, Alabama ; Mrs. S. B. Elkins, West Virginia ; Mrs. J. C. Spooner, Wisconsin ; Mrs. J. L. McLauren, South Carolina ; Mrs. M. A. Hanna, Ohio ; Mrs. W. P. Frye, Maine ; Mrs. W. J. Deboe, Kentucky ; Mrs. A. G. Foster, Washington.

LUCY STONE, Reformer: I find comfort and joy that Paul himself wrote to the Galatians: "There is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus."

MRS. WILLIAM A. STONE, Wife of the Pennsylvania Governor: The teachings of Christianity have brought into existence the hospital and homes for the poor, and taught man to love his fellow-man. My belief recognizes the Divinity of God, His Son, and the Holy Spirit.

HARRIET BEECHER STOWE, Authoress: It seems to me, I never saw so much beauty in everything before. Everything is changed, and it is the beauty of Christ that has changed it. You know I have always loved beauty above all things in music, in nature, in art and in flowers, but it seems to me that I see something in my risen Saviour more beautiful than all; all things else are shadows of beauty, but He is the substance. The Bible, too, has grown so beautiful to me. Its words are full of the richest, divinest meaning to me. There is no such thing as dying—it is only going out of one room into another.

MRS. EMMA T. THOMAS, Wife of the Colorado Governor: My belief in God the Father, and in Jesus Christ the Son, is as immovable as the everlasting hills of our beautiful Centennial State.

MRS. HANNAH VAN BUREN, Wife of President Van Buren: My children, I am about to die. I give you my dying counsel and blessing, and bid you farewell, committing myself to the mercy of my Saviour in whom I trust.

MRS. LEW WALLACE, Wife of the Author and General: I do not know whether the nightingale nested among them in our Saviour's time, but I do know that the Syrian bulbul (nightingale) has the loveliest voice of all God's creatures. Perhaps this was the gentle bird that sat in the

olive trees in the garden of Joseph of Arimathea, and the night before the resurrection through the darkness poured out her soul in the sorrowful plaint above the still sleeper in the new tomb. It may be that He heard the wonderful strain as she watched for the bright and morning star, and the coming of the angels to roll away the stone and salute our Risen Lord.

LILLIAN WHITING, Authoress: "Our life 'is hid with Christ in God." That is, our real life is largely lived in the unseen world, and the more one is able to draw upon his spiritual power, the finer and more important are his achievements.

ELLA WHEELER WILCOX, Authoress and Poetess:
 When I am weak, and desolate, and lonely,
 And prone to follow wrong,
 Not thou, O Science—Christ, my Saviour
 Can make me strong.

MARY E. WILKINS, Authoress: May we all "come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." (Ephesians 4:13.)

FRANCIS E. WILLARD, Temperance Reformer: Only the Golden Rule of Christ can bring the Golden Age of man.
 . . . There is for me no final rest, except as I translate the concept of God into the nomenclature and personality of the New Testament. . . . Born of a Christian race, bred in a Christian home, I dedicated myself anew that day to my Saviour and His Gospel. . . . Christ alone brought to the world emancipating truth; He is the universal solvent; the searchlight of the mind and the dynamo of that love which is the only inexorable force on earth. . . . I have always believed in Christ; He is the incarnation of God.

QUEEN VICTORIA, late Queen of Great Britain and Empress of India: "If I did not know how to cast my burdens day by day upon my Saviour they would be too heavy for me."

The Mausoleum at Frogmore was built by the Queen as a place of sepulture for the Prince-Consort and herself. She had this inscription engraved on the sarcophagus:

Farewell, Beloved !
Here at last I shall
Rest with Thee.
With Thee in Christ
Shall rise again !

A royal princess visited a humble cottage at Windsor to look at some rare flowers. Hearing from the daughter that her mother was ill, she went in to see her. The next day the royal carriage drove up, and Queen Victoria alighted. "Of course," said the daughter, "we were greatly flurried, but the Queen exclaimed: 'Don't be put out. I have come not as a Queen, but as a Christian lady. Have you a Bible?'" She was given one, and continued: 'I have heard of your illness and have come to comfort you!' She took mother's wasted hand in hers, and said: 'Put your trust in Jesus, and you will soon be in a land where there is no more pain. You are a widow; so am I; we shall soon meet our loved ones!' She then read the fourteenth chapter of John, and knelt on the floor and prayed. The Queen visited my mother once or twice a week, and always read the Word of God and prayed."

NOTE.—Mrs. William B. Bate, Tennessee; Mrs. Julius C. Burrows, Michigan; Mrs. Clarence D. Clark, Wyoming; Mrs. Shelby M. Cullom, Illinois; Mrs. Stephen B. Elkins, West Virginia; Mrs. Charles W. Fairbank, Indiana; Mrs. Addison G. Foster, Washington; Mrs. William P. Frye, Maine; Mrs. J. H. Gallinger, New Hampshire; Mrs. H. C. Hansbrough, North Dakota; Mrs. Matthew S. Quay, Pennsylvania; Mrs. Francis E. Warren, Wyoming, and Mrs. George P. Wetmore, wives of United States Senators, were among those who replied affirmatively to the interrogations propounded by *The Christian Herald* in its Easter issue of 1900, and which may be found in connection with Miss Helen Gould's affirmation, page 535.



Every evening at sunset, "Ye shepherds praise the Lord," was repeated from cliff to cliff, until every voice joined in the chorus.

PRAISE ye the Lord who made us and gave us
 Our glorious mountain-land!
 With the bread of life He feeds us
 Enlightened by His Word. — *Beattie*.



THE SHEPHERD'S BIBLE IN LIFE AND DEATH.

AND Thou Father hast spread
 Before men's eyes this Charter of the free,
 That all the Book might read,
 And Justice love, and truth and liberty. — *Nicoll*.

THE CLOSING ARGUMENT.

It has been the aim of the Author thus far to produce cumulative, reliable and condensed evidence to the divinity of Jesus Christ and the Holy Scriptures. A thousand or more Witnesses have little room in less than six hundred pages "to give a REASON of the hope that is in them." For the benefit, therefore, of those who may prefer the forum to the witness stand unanswerable Arguments by a representative of the Legal profession are introduced in these concluding pages.

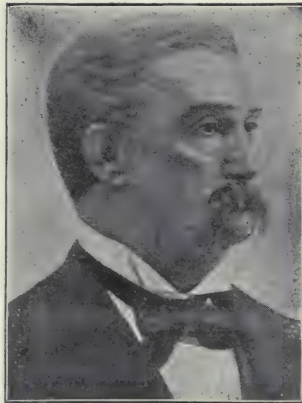
THE DIVINITY OF JESUS CHRIST FROM THE STANDPOINT OF A LAWYER.

DANIEL WOLSEY VOORHEES,

Thirty Years in Congress and Senate.

(1827-1897.)

IT was in the high noontide of the most enlightened and most powerful period in Roman history on the one hand, and in the midst of the great and intellectual race that produced Moses and the prophets on the other, that He who was proclaimed the Messiah appeared. The stage on which He opened His mission was blazing with the searchlights of more than electric power, and was



presided over by the very genius of learned controversy. He faced an intensely critical world as His audience, and in explicit tones declared His Divine right to govern the hearts and homes of the human race.

The enemies of the Christian religion, from the days of the Pharisees to the present, have held that His claims were spurious, His birth, life, teachings, works and character not truly given by the evangelists; that nothing miraculous took place in His career; that He was not Divine, never wrought a miracle; that His associates, those who believed His words and embraced His doctrines, were grossly deceived; that the minds of men were so benighted at that time that His fraudulent pretensions could not be detected and exposed. We may admit that if His advent had taken place in some obscure part of the earth, surrounded by midnight mystery and by savage tribes steeped in ignorance, indifferent to events, without motive for investigation, these points of objection would be entitled to more weight than has been conceded.

But He came not in secret nor by stealth. The star of Bethlehem did not shine in a dark place. Even the "shepherds abiding in the field, keeping watch over the flocks by

NOTE.—The following named United States Senators and members of the Cabinet earnestly requested Senator Voorhees, in a letter dated Washington, D. C., January 9, 1897, to deliver the Address which is produced here in part: Charles J. Faulkner, William V. Allen, John Sherman, Francis M. Cockrell, George W. McBride, Knute Nelson, Lucien Baker, Matthew S. Quay, George C. Perkins, Lee Mantle, William P. Frye, George F. Hoar, Eugene Hale, Orville H. Platt, William E. Chandler, William A. Pepper, Clarence D. Clark, Julius C. Burrows, William M. Roach, Edward Murphy, Roger Q. Mills, George G. Vest, John L. Wilson, James H. Berry, David Turpie, Cushman K. Davis, John B. Gordon, Wilkinson Call, David B. Hill, Horace Chilton, Thomas S. Martin, Isham G. Harris, Justin S. Morrill, William F. Vilas, Arthur P. Gorham, John T. Morgan, James K. Jones, James L. Pugh, John W. Daniel, Charles H. Gibson, Stephen M. White, Calvin S. Brice, Joseph C. S. Blackburn, William R. Allison, Shelby M. Culom and James Z. George. . . . Richard Olney, J. G. Carlisle, David Lamont, Judson Harmon, David R. Francis, Sterling Morton, William L. Wilson and Hilary A. Herbert.

night," who saw strange lights in the sky, were not shrunk in mental darkness. They were so well informed in the prophecies of their own country that when they saw the heavens in a blaze of glory and heard the tidings of great joy they at once arose, saying: "Let us now go even unto Bethlehem and see this thing which is come to pass, which the Lord hath made known to us." Nor was the little town itself, where the decrees of Cæsar Augustus had called the Hebrew subjects together to be taxed, and where the long-foretold birth took place, located in a hidden, out-of-the-way corner of the world. It was not a place where conspirators could safely lay a deep, criminal plot for the consummation of an appalling, never-ending fraud. On the contrary, one of the prophets, in his writings, which had been familiar for a thousand years to Hebrew people, thus designated the birth-place of Jesus of Nazareth:

"And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda, for out of thee shall come a Governor who shall rule my people, Israel."

But it is sometimes insisted that the birth of Christ, foretold and expected as it was, presented nothing so startling to the powers and interests of the world at that time as to beget any wide-spreading concern or to excite any immediate and active inquiry. The moment, however, His claims and doctrines were announced it was apparent at a glance that they were those of an omnipotent God, or of a daring imposter. He occupied no middle-ground, admitted no compromise. To all people of Israel His kingdom meant an ecclesiastical revolution of the most sweeping character; and to all other provinces of Rome it meant the overthrow of every altar and temple, of every oracle and god in all the boundaries of that vast pagan empire.

Can it be regarded as incredible, therefore, that Herod the Great, an ambitious, blood-thirsty man, king of Judea under Rome, upon hearing that a prince with such revolutionary designs was newly born in one of his towns, should promptly act, and in all his wrath slay "all the children that were in

Bethlehem, and in all the coasts thereof, from two years old and under," in his fierce desire to destroy a pretender, a rival, as he thought, to his throne?

Pontius Pilate, whose birthplace, lineage and early history are unknown even to this hour, became the Roman procurator of Judea when Jesus of Nazareth was in His twenty-sixth year. He held this great power ten years, was then removed and banished by Caligula to Gaul.

In speaking of this rule of Herod and Pontius Pilate over Judea at the time Christ was born, and of His death, I do so for the purpose of making plain the fact that the government of Rome was necessarily fully informed by its eager and subservient vicegerents of Jerusalem, not only of all their official acts, but also of everything of importance taking place. In the face of these facts of history, who will contend that the birth of an alleged prince of the lineage of the house of David, His growth to manhood and His tragic execution for sedition by order of a Roman magistrate, were unknown, or could possibly have been matters of indifference to the rulers and people of Rome?

On the contrary, Tacitus, the greatest and most reliable of all pagan historians, writing in the latter part of the first century, in regard to the great fire which raged at Rome in the reign of Nero and within thirty years after the death of the Saviour, makes an awful record of the knowledge which the Roman people had of Christ and His followers. Then in his famous *Annals*, in graphic language and in bitter hostility to the Christian religion, speaking from a pagan standpoint, Tacitus says:

"To get rid of the report, Nero fastened the guilt, and inflicted the most exquisite tortures, on a class hated for their abominations, called Christians by the populace. Christus, from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius, at the hands of one of our procurators, Pontius Pilate, and a most mischievous superstition, thus checked for the moment, again broke out, not only in Judea, the first source of the evil, but even in Rome,

where all things hideous from every part of the world find their center. Accordingly an arrest was first made of all who plead guilty; then upon their information an immense multitude was convicted, not so much for the crime of firing the city, as of hatred to mankind. Covered with the skins of beasts, they were torn by dogs and perished, or were nailed to crosses, or were doomed to the flames and burned. Nero offered his gardens for the spectacle and exhibited a show in the circus, while he mingled with the people dressed as a charioteer. Hence, even for criminals who deserved extreme punishment, there arose a feeling of compassion; it was not for the public good, but to glut one man's cruelty, that they were destroyed."

Of this "immense multitude" thus horribly massacred, hundreds, perhaps thousands, were contemporary with the Saviour and His apostles; some among them may have heard thirty years before the Sermon on the Mount, or witnessed the erection of the cross on Calvary; all of them were doubtless familiar with the subsequent preaching of Peter and Paul.

Nothing could more conclusively show the familiarity of the pagan world with the existence of Christ, and with the origin of Christianity, or demonstrated more forcibly the rapidity with which the Christian faith made its way in the face of obliquy, torture and death, than this great historical fact, obtained not from sacred writings, not from friends, but from the enemies of Christianity.

It is one of the well-known assertions of infidel thinkers and debaters that the existence, the career, the teachings of the Messiah, as foretold by the prophets, and as recorded by His disciples, were not known at the time they were said to have occurred; that the writings of the evangelists came afterwards and are mere fabrications, not corroborated by disinterested historians. Not only Tacitus refutes this unwarranted assumption, but the most illustrious historian of the Jews themselves does the same.

Josephus was born four years after the crucifixion. In his childhood he listened to his parents as they told the marve'

ous things they had witnessed. He visited Rome when he was twenty-three years old and while Nero was on the throne. He wrote a history of his people, of their wars, victories and defeats. In arranging the events which marked the ten years' procuratorship of Pontius Pilate, Josephus says:

"Now there was about this time, Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him many of the Jews, and many of the Gentiles. He was the Christ. And when Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And Christians, so named from him, are not extinct at this day."

This famous passage, it is true, has been denounced as a forgery; only, however, by those who also denounce every other proof that Christ was the Messiah; while, on the other hand, the most learned and impartial students and critics, by a consensus of opinion, now hold this testimony of the great Hebrew historian as genuine.

And it may be further noted that wherever the light of Christianity has penetrated, in every age and clime, there the enemies of the Messiah have followed with unceasing and persistent efforts to obliterate and nullify every record of His mission and individuality; to obscure His personal identity; to discredit and impugn as a forger and falsifier every writer, sacred or profane, who bears testimony to the truth and integrity of His character; to bedim the great fact of His presence on earth by declaring Him a myth, fraudulent invention, foisted by criminal conspirators, with the apostles and the evangelists at their head, on the blind and stupid faith of the world.

Such has been the dismal and barren mission of the leaders of the anti-Christian thought of the world during all the ages this side of Calvary. And with what result? As well might

mortal man stretch forth his puny arm toward the sky and seek to quench its eternal fires as to attempt to blot out or darken the figure of the Son of Man as He stands, in the deathless splendor of His power and mercy, on the pages of authentic history.

In approaching this point, however, a closer look at the circumstances immediately connected with the opening of the Messiah's active mission, we find that within themselves and in all the details they were of a character to arrest the startled attention of the world then looking on. The establishment of a new kingdom was announced, but not according to human methods, not by military force and pomp; a new and mighty ruler, a prince of more than royal blood, was declared, but not by the inspiring strains of martial music, not by high stewarts and lord chamberlains. No brilliant procession in cloth and gold, decorated with stars and garters, heralded His coming, no plumed knight, with armor and visors down, proclaimed Him. And yet never before nor since has the right of a monarch to a throne been announced by herald with commission so high and authority so great as he who on the plains of Palestine summoned the world's allegiance to Jesus of Nazareth:

"In those days came John the Baptist, preaching in the wilderness of Judea. And saying, repent ye, for the kingdom of heaven is at hand. For this is He that was spoken of by the prophet Esaias, saying: 'The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.' And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locust and wild honey."

This hermit of the wilderness, living the hard life of an anchorite and waiting for the fullness of time when his consecrated voice was to be heard, was a close student of the prophets. Instructed by prophetic light, he knew he was chosen from his birth to proclaim the coming of the Messiah, and as he emerged from the desert and showed himself to Israel he cried out:

“There cometh One mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.”

And then on the banks of the Jordan ensued that meeting between the Messiah and his desert-trained forerunner, on which all the centuries since have intently gazed; it was no obscure place; they met in the presence of curious multitudes who had gone out from Jerusalem and Judea and all the regions round about. It is recorded as an incident of this meeting “that Jesus came from Nazareth of Galilee and was baptized of John in the Jordan.” And it may be taken as the distinct verdict of history, whether written in the light of Christian faith or in pagan unbelief, that from that spot of earth, and by virtue of the revelations there made and the principles there inculcated, the world has been governed through all the centuries since, and has gathered into its history all that has been known for nearly two thousand years of civilization, moral progress and glory. At the name of Him who was there from Nazareth more heads have bowed, more knees have bent, than all the crowned monarchs of earth put together since the beginning of time.

And yet never came a claimant to a throne, the most insignificant, with an appearance so powerless, so destitute of rank, so lowly in demeanor, so salutary in His understanding. On foot and alone, so far as mortal eye could see, He met the herald of His kingdom, clothed in skins and fresh from the wilderness and the desert.

In the selection of the apostolic twelve He called no one of family distinction, no leader of society, no president of a bank, no head of a corporation, no speculator in gold reserves, no money changer from the temple, no broker from the stock market, no millionaire from the Wall Street of Jerusalem.

Matthew, the first evangelist, and prominent as an apostle, was a subordinate tax collector, a small official position. John, the best beloved of them all, author of the fourth gospel, the three epistles that bear his name and the Book of Revelation, was called, with his brother James, from a fishing boat, where they were plying their vocation.

No humbler people have ever been known than those who shift and loiter and tent along the waterways of a country, and catch and sell fish for a living, and yet seven of the original apostolic twelve were chosen from this lowly pursuit—far below the pale of social recognition, out of the reach of the schools and utterly destitute of influence in the affairs of this world. Peter, in many respects, was the strongest of all the apostles. By nature impetuous, he committed grave faults and was gravely rebuked, but when the crucifixion of his Lord and the day of Pentecost, with its tongues of fire and its baptism of the Holy Spirit, had launched him directly into the work, his unfaltering courage, his burning eloquence speedily made him a great leader in the foremost rank of the Christian world.

And whence came this man whose name will live in more than earthly splendor until the light of the sun itself shall go out in eternal night? Had he a proud birthright, a lofty lineage, a rich domain inherited from noble ancestors? The answer to these questions is very simple and well known:

“And Jesus walking by the Sea of Galilee saw two brethren, Simon called Peter, and Andrew, his brother, casting a net into the sea, for they were fishers. And He saith unto them, follow Me, and I will make you fishers of men. And they straightway left their nets and followed Him.”

Not a question was asked as to their qualifications, their education, their personal history; no civil service commission was appointed to ascertain whether these two unknown, weatherbeaten men from Bethsaida, stained and soiled by their occupation, could even read or write. Indeed, it is manifest to every unbiased mind that the Messiah purposely and conspicuously notified the world at that time and the ages that were to come that He relied not in the slightest degree for the success of His mission and the establishment of His kingdom on earthly rank, intellectual distinction, hereditary greatness, or on any of the well-known agencies which human power employs to accomplish its purposes.

Nor can it be overlooked in this important connection that

He who summoned these uneducated men to His side was never Himself the recipient of a single page of human learning. There is no record of a day ever spent by the Messiah in the schools or the colleges. On the contrary, He has made it clear that He never listened to tutors or professors. When He taught in the temple during the feast of the tabernacles there were those standing near Him who had come up, as He had, from Galilee, and who had known Him from His childhood. They had seen him daily in their midst, never in the schoolroom, never instructed by teachers. When, therefore, they heard for the first time His majestic sentences ring out on His startled audience they greatly marveled among themselves, and finally one of them cried out: "How knoweth this man letters, having never learned?" His reply was decisive: "My doctrine is not mine, but His that sent Me."

And now, at this point and in view of the results which have followed, how stands the contention that He possessed only natural powers and human agencies; that He was of none other than human origin; that He had nothing to transmit except human influences and human methods for the accomplishment of the vast events foretold and which have come to pass; that His obscure apostles received from Him nothing supernatural, nothing miraculous, nothing more of power to execute His will and to carry out His purposes than one man dying in abject poverty and in deep, overwhelming popular disgrace could bestow to others in the same condition?

I appeal on this subject to cool, logical reason, and not to emotional faith, however beautiful that may be. He died the death of a degraded malefactor under the laws of Rome. On the dreadful day of Calvary His grief-stricken, terrified disciples gazed from a distance on the ruthless executioners at their bloody work. Never has leader among men at the close of a disastrous career fallen so low as He appeared to be; so destitute of support, so despised, so mocked and reviled by the base rabble; and yet all the blood-stained conquerors of earth put together, all the Alexanders, Hannibals, Cæsars and Napoleons combined, at their zenith could not have

transmitted to posterity by a joint will an estate of the value of a speck of dust, a worthless mote in the air, in comparison with the estate of unending glory bequeathed by Him in His last will and testament to the nations and to the ages. Even the crown of thorns, placed in derision on His bleeding brow, has been an emblem more sacred and of greater authority from that hour than all the crowns blazing with diamonds and precious stones ever worn by the proudest monarchs of earth.

How marvelous, therefore, that intelligent beings can be found to contend that such a character and such a history represents only natural results springing from natural causes; that the far-reaching, imperishable consequences of the Messiah's brief life and degrading death in the company of thieves are to be ascribed to nothing higher than weak, wayward human nature alone and unaided! The old-fashioned, well-understood connection between cause and effect under natural laws plainly and forever determines this question. It is not difficult to believe that such powers as Christ displayed were superhuman, while it is wholly impossible to credit them to mortal man. Reason, therefore, dispassionate reason, alone independent of religious faith, must decide that the Author of Christianity was Divine; His teachings of an origin higher than earth and His Doctrines those of an omnipotent God and a merciful Redeemer of the world.

When the meeting between the Master and His forerunner at the Jordan was over their interview ended, each went his appointed way, Jesus to endure His fast and His temptation in the wilderness, John to prison and to death. They parted to meet no more beneath the sun, and they had communication with each other, even at a distance, but once on the shore of time. That single instance, however, is so full of proof, so convincing in argument, and throws a light so clear and conclusive, that it can not be ignored in discussing the divinity of the Messiah.

John was deeply versed in the prophecies, and knew familiarly what works were foretold to take place at Christ's coming; the miracles of love and mercy would signify His pres-

ence on earth. He himself had witnessed some of these manifestations of divine power and was satisfied; but now, in the gloomy depths of Herod's prison and in the wierd and desolate air of captivity, he longed to be reassured by Him who spake as never man spake.

"And John calling unto him two of his disciples sent them to Jesus, saying, art Thou He that should come, or look we for another? When the men were come unto him they said, John Baptist hath sent us unto Thee saying, art Thou He that should come, or look we for another?

"And in that same hour He cured many of their infirmities and plagues and of evil spirits; and unto them that were blind He gave sight.

"Then Jesus answering said unto them, go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached."

This answer was enough; it needed no interpreter to the well-instructed mind of John. The answer of the Saviour could have been simply yea or nay, but He chose to give the facts themselves in proof, on which not only John, but all the ages, might judge and reach a conclusion.

It will not do to rest in the faith so often asserted that Jesus of Nazareth was merely a great, wise and good man, working as other man have worked for the reformation of the world. It was in reply to the direct question whether He was the One who should come, the promised and anointed One, the Christ, or whether another was to be looked for, that He cited the deeds which John's disciples saw Him perform as an evidence, according to the prophets, that the Messiah had come. He was either the Messiah or He was an untruthful pretender. By no possibility could He have been a good man and no more. He was what He claimed to be, or He was a criminal conspirator, a dishonest leader of the people.

Shortly after His final message, however, to John He again spoke, and this time still more directly on the question of His identity. At Cæsarea Philippi He asked His disciples say-

ing, "Whom do men say that I, the Son of Man, am?" and the answer was: "Some say that Thou art John the Baptist, some Elias, and others Jeremiah, or one of the prophets." After hearing their report of what others said, Jesus put the question direct: "But whom say ye that I am?" The immortal response was instantaneous: "And Simon Peter answered and said, Thou art the Christ, the Son of the living God." If Jesus had been no more than mortal man, wise and good, He would, without a moment's delay, have corrected Peter's mistake; He would have left no such erroneous record uncontradicted. On the contrary, however, He perceived that to this unlettered fisherman, fresh from his boat and nets, had been given a correct knowledge of the mighty truth.

"And He answered and said unto him, blessed art thou, Simon Bar-Jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it."

In this brief, imperishable interview with His disciples Jesus spoke without reserve as a witness to His own divinity, and His powerful words have rung through all the centuries. He spoke not in argument to Peter as He did to John. To Peter, unlearned in books, not knowing the prophecies, He spoke simply in strong, positive affirmation that He was the Christ, the Son of the living God. He left nothing to inference or construction.

In passing upon the evidence here and elsewhere by our Saviour Himself as to His origin and identity, the controlling point in the mind of a lawyer trained in the courts is necessarily His own credibility as a witness. He spoke often and explicitly on this subject and to various persons. To the Samaritan woman at Jacob's well; to the blind man whose sight He restored at the pool of Siloam; at the feast of the dedication, and repeatedly at other times and places, and to other persons He avowed Himself the Christ. He sanctioned the faith of Martha as He approached the grave of Lazarus

and bade the dead come forth. Not a day seems to have passed during his ministry on earth that He did not boldly and distinctly testify to the same great fact. He declared, indeed, as recorded by John, that He was One who bore witness of Himself. Did He speak the truth? If He did not bear false witness in the face of heaven and earth then all the infidel advocates of all time, however able and eloquent, and they are exceedingly few, must stand defeated at the bar of judgment here and of judgment hereafter.

And who rises here or elsewhere throughout the broad earth to impeach the veracity of Him who delivered the Sermon on the Mount? Who comes forward to assert that the Lord's Prayer was dictated by lips stained with falsehood and steeped in false pretenses? What lawyer can be found, whatever his creed of faith, or of no faith, who will make such an issue in court in the trial of a cause and there undertake to prove that the reputation of Jesus of Nazareth for truth is not good; that what he said of Himself, even of His own personal identity, is unworthy of belief?

I have appeared as counsel in the courts of more states than first composed the American Union, and I have met in trials before courts and juries Abraham Lincoln, Thomas A. Hendricks, Benjamin Harrison, John G. Carlisle, Matthew H. Carpenter, Jeremiah S. Black, and many others who might be named of great ability, but never yet have I known a lawyer of any rank who was willing to risk his case on an attempt to impeach the testimony of that Witness who was born twenty centuries ago in a village stable, who wandered to and fro on earth as a homeless tramp, and who died at an early age as a criminal in the company of thieves.

But why peruse this point further? The testimony of the meek and lowly Nazarene was given with full knowledge of the fact which He testified; it stands not only unimpeached and unimpeachable, but also corroborated by every step in the history of the last two thousand years. The jury of the world has accepted and decided upon it as conclusive and long ago has rendered its final verdict.

And here for a moment we may pause and look at the general outlines and salient features of the three years' itinerancy of the Divine Master. With His blood and in the agony of His death He provided a way of salvation for the human soul, while at the same time His mission and His teachings laid hold upon all the temporal and practical affairs of men and of nations and pointed them to pathways of fraternity, liberty and equality.

What statesmanship of earth has matched the Golden Rule as a principle of government? It was at one of His great out-door meetings in the plain, surrounded by His disciples "and a great multitude of people who came to hear Him," that He cried out: "And as ye would that men should do to you, do ye also to them likewise." This code of only sixteen words embraces all the natural rights of man. Within its provisions neither despotism nor slavery, or oppressive laws of any kind can find a foothold; no discrimination can be made against the toiling millions for the benefit of the privileged few; no prison doors can be barred against the *habeas corpus* and the right to speedy and impartial trial. What more is required in governments made for the people than these great guarantees?

Every government in Christendom has owed its existence and glory to that rule of action which was proclaimed by the Divine Lawgiver born at Bethlehem. Who has improved upon it? Who has ever approached it in sublimity and power? The teachings of sages, philosophers and statesmen are mute and impotent in comparison. Men, the most illustrious for ability and statesmanship, who have founded states, are remembered with gratitude only in proportion as they have embodied in their works the Golden Rule.

At this point, however, another feature in the history of the Messiah and of the Christian world awaits us. His labors were ended; He stood with serene and awful majesty before Pilate; He climbed the slopes of Calvary and drained the bitter cup to its dregs; He prayed for His executioners in His dying agony and pardoned the penitent thief at His side,

and as the earth quaked with terror and the sky grew dark He cried: "It is finished!" Joseph of Aramathea begged His body and gave it a burial place for charity, and then within three days after began that marvelous and unending journey, which from age to age extended in widening circles, until its line of travel became the highways of nations and has marked the whole earth.

The first pilgrims to the sepulcher were the two eager, weeping women, Mary Magdalene and the other Mary, early in the morning of the third day. The tomb was empty. Less than three whole days had the body of their Master rested there, and yet not a single moment in all the ages since has that empty grave ceased to attract to its sacred precincts the emotional feelings and the devout pilgrimage of the civilized world. After the lapse of more than ten centuries the most protracted and destructive wars known to history were declared and waged for the possession of that one small, narrow spot of earth.

The wars of the Crusades convulsed the world for nearly two hundred years. They were conducted under the banner of the cross and for the rescue of the Holy Sepulcher from the hands of the Saracen. They present in themselves alone a tempting theme, and yet the only imperishable lesson they left is to be found in their final and total failure. The soldiers of Mahomet held at bay the Christian world in arms. His crescent has waved over the sepulcher of our Lord for the last seven hundred years and more, and it is there now. Does the Christian soul of today feel humiliated because of this fact? If so, I desire to say that it is with special reference to that sense of humiliation that I have here alluded to the tremendous efforts which were made, and made in vain, to control by force of arms the last earthly place of the Prince of Peace; to make him the patron of war; to recognize the sword, drawn in His name, as the symbol of His mission on earth. To my mind the Providence of the Most High God is manifest in the ultimate and lasting results of the Crusades.

The divinity of the Messiah, on which depends the entire

structure of Christianity, and without which it would long since have crumbled in ruins, was proclaimed by Him over and over again: "My kingdom is not of this world." He desired no mausoleum, no magnificent tomb, no monument over the place where He rested after He had trodden the winepress of death.

Who commissioned the captains of war to draw their swords for Him? All the powers of earth and hell combined could not desecrate His grave, insult His memory, His majesty and His glory. The scorn of the Saracen, however great, could not call for war at the hands of those who worshiped the Prince of Peace. He left no such injunction to those who owned His cause or carried His cross. The conquest over the world and over the powers of the world which he proclaimed was not the victory of the sword, but of the spirit that is far mightier than the sword. By the peaceful power of that spirit He governs the governing powers of the earth. He rules in the councils that make international law for the Christian, the infidel and pagan world today.

Another reason for the failure of the crusaders' armed pilgrimages as an acceptable service to the cause of Christianity yet remains and arises with great force in this connection. The worship of God depends on no locality, requires no shrine or altars, no temples with long-drawn aisles, fretted vaults and turrets pointing to the sky. The humblest peasant on the globe, far distant from Jerusalem, is as near to the Saviour's love as the prostrate pilgrim on his tomb. The Christian fireside, however humble, is as well-known to our Father in heaven as any of the holy places in Palestine. The great Teacher and Redeemer came not merely to Jordan, Mount Olivet, Gethsemane and to Calvary. He came to the whole earth; to every river, mountain and plain, to every seacoast, to the crested waves of every ocean. His burial place is not alone in Judea; it is in all lands and in every heart that believes in Him. But few of the children of men can visit the holy land and bathe with tears its sacred places, but to every generation of all peoples and nations the presence of

Christ is assured, if sought, in their own homes. His voice is close to the ear that listens and is incessantly repeating to every toil-worn heart: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

And lo, now, what is this great light we see breaking overhead, brighter far than the sun, and falling in undying splendor on our pathway as we journey toward home? The divinity of Jesus of Nazareth, blazing out as it does from every lesson of history, is the only solution of earth's most transcendent problem—the immortality of the soul. "If a man die, shall he live again?" Since the first morning star saluted the dawn of creation the question has lived, breathed and whispered eagerly and incessantly in every throbbing heart this side of the sun. On every plain and mountain; from the Himalayas, crested with eternal snow, to the jungles of Africa under the equator; in the land of Isis and Osiris, lotus-crowned Egypt, and in the tents of Zoroaster, who worshiped the fire of the sun and besought the stars to unfold their mysteries; in the prison-house of Socrates, with the cup of hemlock, and in the wigwam of the Indian of the New World; wherever the footstep of man has left print, there this yearning appeal has been heard; there the human mind, whether weak or strong, whether in dense darkness or in the misty light of ancient philosophies, has been found peering with sleepless, unceasing vigilance into the future; to the mountains, the rivers, the oceans, the sun, moon and winds for an answer to the universal, unappeasable cry for immortality.

But nature, with all its powers, the physical universe, with all its magnificence, can give no response; neither the heavens above nor the waters under the earth can make an answer to this longing cry, this ceaseless interrogation of eternity which keeps time with every heartbeat on the shores of mortality.

Over the graves of the loved ones of earth, from pale, quivering lips and breaking hearts, the wailing, sobbing question is as unceasing as the murmur of the winds, and its burden is forevermore the same: "Shall this mortal put on

immortality; shall we meet again to part no more?" The philosophy of ancient paganism and the scientific thought of modern unbelief have alike tried, and tried in vain, to wrench apart the iron jaws of death and extort an answer from the dumb and silent mystery of the tomb. Not a gleam of light, not a ray of hope, not even the dim twinkling of a distant star comes from the great and intellectual school of materialism. Not a promise, not a comfort for the living or for the dying brightens a single page with which the writers of that school have confused and darkened the counsels of mankind. The truth is, the agnostic in his teachings, however able and sincere, leaves nothing but a blinding fog on the river of time; extinguishes every signal light of danger on its turbulent and deceitful currents; increases the care and hazard of the most skillful pilots in their soundings for true and safe channels and threatens with final wreck the weary soul in its voyage as it goes out over the bar at the mouth of the river and into the boundless ocean of eternity.

There can indeed be but one answer to this tremendous question, so vital, so personal to all. The advent of the Messiah, the inhabitant of two worlds coming from the realms of eternity to the realms of time, returning whence He came, triumphing over death and robbing the grave of its victory, furnishes absolute proof beyond denial or discussion that an immortal world exists and in immortal life. He who walked the waters and bade the winds be still, alone of all the manifestations of power this earth has ever known can banish the secret dread, the inward horror of falling into naught.

Plato reasoned well, but the immortality of the soul, which was to him merely a pleasing hope, a dim uncertainty, becomes a proven, fixed reality by the coming of the Messiah; by the opening of the King's highway between the two worlds, the visible and the invisible. In His divinity He came and He went; He passed from one world to the other both ways; the route He proclaimed remains, linking time and eternity together and affording to the human soul its only safe assurance that he will live hereafter. In view of that

divinity, therefore, we listen without wonder or doubt to His own grand conclusions of the whole matter, to His only lofty anthem and promise of eternal life:

“I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die.”

And who is he that would gainsay this pæan of victory for the human soul in its hope of immortality? Who is he that would silence its strains of peace? Who is he that would rob the parting soul of its music, the beloved faces that have gone before, making welcome from the sky? Who is he that would draw the black curtains of annihilation around the dying bed and bolt and bar the portals of the tomb with cold despair? Who is he that would force entrance into the chamber of death to blight and destroy that sublime faith which alone can pluck from the heart a rooted sorrow and dry the tears of anguish which come as a comforter in every trial, which wreathes with smiles the dying face, even in the bright morning of life, in its noonday prime and as the sun of old age is going down. Far more merciful would it be to put poison in the wells and fountains of burning deserts where perishing travelers stoop to drink.

If life is to end here, a mere span on the dial plate of time, a fleeting shadow that abideth not; if life here is but the insect existence of a single summer season, then indeed may the peasant and the philosopher and all classes between them make intense and prolonged inquiry whether such a life is worth the living, whether any intelligent being with free choice would enter upon its brief, unsatisfying scenes, knowing their inevitable termination to be in the black darkness of a sunless, starless, incomprehensible nihilism; in a waveless, motionless, frozen, dead sea of annihilation.

But away with this vision of gloom, this dream of horror, this nightmare of the soul. The Christian faith neither darkens nor discredits the destiny of the human race; its mission is one of hope, promise and happiness in all pathways of life. To all the children of men of every faith it comes in bless-

ings; to the blind agnostic, who is proud of his blindness, to the groping unbeliever, who boasts of his darkness, and even to the eloquent scoffer, with his bitter tongue, as well as to the faithful followers of the Cross—to one and to all it comes with messages of truth, love, mercy and everlasting life in the name of the Divine Master.—*Volume I, "Forty Years of Oratory," by Daniel W. Voorhees, edited by his three sons, and his daughter, Harriet C. Voorhees, published by the Merrill-Bowen Company, Indianapolis and Kansas City.*

MOTTO TESTIMONIES.

Religious convictions are often expressed in fewest words; as with sunbeams, the more they are condensed the deeper they burn.—*The Author.*

Guardez Foy—Guard the Faith.—EARL POULETT.

En parole je Vis—I live in the Word.—LORD STOWELL.

Sub crucis candida—Under the fair Cross.—LORD LOVELL.

Ut cumque placuit Christo—As it pleases Christ.—EARL HOWE.

Spes mea Christus—Christ is my hope.—IRISH BARON LUCAN.

Pro Christo et patria—For Christ and country.—EARL KERR.

Laus Christo—Praise to Christ.—SCOTCH VISCOUNT ARBUTHNOT.

Sola salus Christum—Salvation only through Christ.—LORD BUCHAN.

Fortite geret crucem—Bravely support the Cross.—EARL DONAGHMORE.

Spes tutissima Christo—My safest hope is in Christ.—EARL KINGSTON.

Sola salus servire Christo—Our safety is in serving Christ.—IRISH EARL OF ROSS.

Cruci, dum spiro, fido—While I breathe, I trust in the Cross.—IRISH VISCOUNT NETTERVILLE.

Salus per Christum Redemptorem—Salvation through Christ, the Redeemer.—SCOTCH EARL OF MORAY.

Fidei corticula crux—The Cross is the touchstone of my Faith.—EARL JERSEY AND EARL CLARENDON.

ROBERT ASCHAM, "Father of English Prose" and Instructor to Queen Elizabeth (1515-1568): Amongst all the benefits that God has blessed me withal, next to the knowledge of Christ's true religion, I count this the greatest that it pleased God to call me to minister in promoting the gifts of learning.—*From "The Schoolmaster."*



TYPES OF HISTORIC ROYALTY.

LORD COBHAM,
Page 343.

LORD NORTH,
Page 575.

LORD LYTTLETON,
Page 300.

EARL CLARENDON,
Page 244.

LORD BURLEIGH,
Page 77.

EARL ESSEX,
Page 576.

EARL ROCHESTER,
Page 381.

EARL MANCHESTER,
Page 575

LORD CHATHAM,
Page 362.

LORD ELLESMERE,
Page 576.

LORD HATTON,
Page 220.

DUKE DEVONSHIRE,
Page 575.

THE WITNESS OF EARLY ROYALTY.

HORATIO WALPOLE, the Earl of Oxford, in his "Royal and Noble Authors of England, Scotland and Ireland," compiled in five volumes specimens of the literature of the sixteenth, seventeenth and eighteenth centuries. Most of the Royalty of that day were ardent "Defenders of the Faith," as indicated in the condensed statements opposite their respective names:

ARTHUR, Earl of Anglesey (. . . 1686): What greater honor than to be joined to Jesus Christ in any cause?

WILLIAM, Viscount Grandison (. . . 1643): We are forewarned by our Saviour, "Not to judge lest we be judged!"

HENRY, Lord Delamer, and Earl of Warrington (. . . 1734), was a humble Christian, though he made no bustle in the Church.

HENRY, Lord Morley (. . . 1667): Pray that Christ may teach your right hand to fight. "He is the Way, the Truth, and the Life."

LUCIUS, Viscount of Falkland (. . . 1643), not only publicly owned his belief in Christianity, but even wrote some things thereon.

DENZIL, Lord Holles (. . . 1679): "Fear God and keep His commandments!" Our first and last duty is to love and serve our good Master.

HENRY, Lord Stafford (. . . 1558): Our holy cause is to be ascribed to the setting forth of God's Holy Word! Thanks be to Almighty God!

HORATIO, Lord Walpole (. . . 1757), was a fervent advocate of Christianity; enthusiastic and constant in performing the duties of religion.

WILLIAM, Duke of Devonshire (. . . 1707), was a strong asserter of the Christian religion, and died with Christian magnanimity and peace.

THOMAS, Lord Fairfax (. . . 1667), penned a folio in his own hand on "The History of the Church from our Saviour's time to the Reformation."

EDWARD, Duke of Somerset (. . . 1552): Physicians lack the thing that should heal the bone first—true faith in Jesus Christ and the Holy Bible.

JOHN, Marquis of Winchester (. . . 1651): Look on what Christ endured; then reproach yourselves for bearing impatiently a few little crosses.

HENRY, Earl of Manchester (. . . 1642): In your education, son, my first care was to season you with true religion for a champion of Christianity.

DUDLEY, Lord North (. . . 1666): Seek your happiness in God's bounty and grace. Make Christ your Rock, and you will have a lasting foundation.

PETER, Lord King, Lord High Chancellor of England (. . . 1734), published "An Inquiry into the Constitution, Unity and Worship of the Early Church."

ROBERT, Earl of Ancram (. . . 1641): God give me the will to be ready when He calleth. I pray He will grant me leave "to set my house in order."

FRANCIS, Viscount Shannon (. . . 1698), was the author of "Folly of Atheists who furnish modish wit to rally at Christianity and the Holy Book."

THOMAS, Lord Camelford (. . . 1793): If you are right toward God, you can not be wrong toward man. Hold fast the sheet anchor of happiness—Religion.

WENTWORTH, Earl of Roscommon (. . . 1684), quoted this couplet at death:

My God, my Saviour, and Friend,
Do not forsake me at the end!

CHARLES, Earl of Derby (. . . 1698), was the author of "The Protestant Religion, a Certain Foundation and Principle for True Christian Subjects."

THOMAS, Lord Delaware (. . . 1618), is characterized, thus:

Lord Delaware, it is for Christ's dear Word,
Ye shall be surnam'd the most Christian lord!

JAMES, Marquis of Montrose (. . . 1650):

Open all my veins, that I may swim
To Thee, my Saviour, in the crimson lake!

ROBERT, Earl of Essex (. . . 1646): I promise Almighty God that I shall undertake nothing but shall tend to the advancement of the Christian faith.

GEORGE, Earl of Macclesfield, Lord High Chancellor of England (. . . 1732), retired the last eight years of his life at Derby, where he died a Christian.

ROBERT, Lord Brooke (. . . 1642): Some, without warrant, run away from their calling and take up a fruitless Christianity without the least dram of life or power.

LORD ELLESMERE, Twenty-one years Lord High Chancellor of England (. . . 1617): I am unable to attend the burdens of my office longer and have come to Paul's desire, "To depart and be with Christ."

JOHN, Viscount Barrington (. . . 1727): I have endeavored to give an abstract of all Scripture-history of the Apostles; the steps by which they were directed to spread our Christian religion.

DANIEL, Earl of Nottingham (. . . 1730), discoursed on "The Eternity of the Son of God and the Holy Ghost." The University of Oxford returned him thanks for "his noble defence of the Christian faith."

WALTER, Earl of Essex (. . . 1576):

Now blessed be the Father first,
And blessed be the Son,
And blessed be the Holy Ghost,
By Whom are all things done.

HENRY, Lord Arundell, of Wardnour (. . . 1614):

Lord, set my warring heart from passion free,
That it may never love anything but Thee,
So shall my soul a double conquest prove,
Bought by Thy blood, and conquered by Thy love.

EDWARD, Earl of Dorset (. . . 1652). This statement does not appear in Walpole's "Royal and Noble Authors," but is an extract from Earl Dorset's Address delivered in the Star Chamber, February, 1643: "Our blessed Saviour, when He conversed on earth, chose apostles whom He sent after Him into the world, saying: '*Ite, prædicate*,' to show the way of salvation to mankind."

GENERAL INDEX.

CLASSIFIED ACCORDING TO PROFESSIONS.

ARTISTS: Musicians, Painters, Sculptors.

PAGE

ALLSTON, WASHINGTON, Painter,	11
ANGELO, MICHAEL, Italian Painter and Sculptor,	15
BACH, JOHANN SEBASTIAN, German Musical Composer,	21
BACON, JOHN, English Sculptor,	23
BEETHOVEN, LUDWIG VAN, Prussian Musical Composer,	29
COPLEY, JOHN SINGLETON, Painter,	105
DOANE, WILLIAM HOWARD, Composer of Hymn Music,	132
DORE, PAUL GUSTAVE, French Painter and Sculptor,	132
DURER, ALBERT, German Painter and Engraver,	137
FUSELI, JOHN HENRY, Swiss Painter in England,	156
GOUNOD, CHARLES FRANCOIS, French Musical Composer,	179
HANDEL, GEORGE FRIEDRICH, German Musical Composer,	212
HASTINGS, THOMAS, Musical Composer and Hymn-Writer,	218
HAYDN, FRANZ JOSEPH, German Musical Composer,	220
JEFFERSON, JOSEPH, Actor,	251
LISZT, FRANZ, Hungarian Pianist and Composer,	286
MASON, LOWELL, Church Music Composer,	324
MILLAIS, SIR JOHN, Late President Royal Academy,	335
MOZART, WOLFGANG AMADEUS, German Musical Composer,	332
MURILLO, BARTOLME ESTERBAN, Spanish Painter,	335
OVERBECK, JOHANN FRIEDRICH, German Painter; Reviver of "Christian Art" in the Nineteenth Century,	346
RUBENS, PETER PAUL, Flemish Painter,	387
SANKEY, IRA DAVID, Vocalist, Composer of Sacred Music,	393
STORY, WILLIAM WETMORE, Sculptor,	434
TISSOT, JAMES, French Painter,	452
TITIAN (TIZIANO VECELLIO), Venetian Painter,	454
VINCI, LEONARDO DA, Florentine Painter,	477
WAGNER, WILHELM RICHARD, German Musical Composer,	479

AUTHORS: Essayists, Novelists; Art, Prose and Story-Writers.

ADAMS, WILLIAM TAYLOR, "Oliver Optic," Story-Writer,	4
AMIEL, HENRI FREDERIC, Swiss Prose Writer,	12
ANDERSEN, HANS CHRISTIAN, Novelist,	13
ARNOLD, MATTHEW, English Essayist and Poet,	18
ARTHUR, TIMOTHY SHAY, Story-Writer,	19
BELLAMY, EDWARD, Author of "Looking Backward,"	41
BJORNSON, BJORNSTJERNE, Norwegian Writer and Poet,	62
BOTTA, VINCENZO, Author of Text-Books,	40
BOURGET, PAUL, French Novelist,	40
BRUYERE, DE LA JEAN, French Author and Moralist,	60
BULWER-LYTTON, EDWARD GEORGE, British Novelist,	59

GENERAL INDEX.

	PAGE
BURRITT, ELIHU, Popular Writer and Linguist,	62
BUTTERWORTH, HEZEKIAH, Story-Writer,	66
CABLE, GEORGE WASHINGTON, Critical Writer and Lecturer, 70	
CAINE, THOMAS HENRY HALL, British Novelist,	80
CARLYLE, THOMAS, British Essayist and Historian,	73
CHAMBERS, ROBERT, Scottish Writer and Publisher,	78
CHATEAUBRIAND, FRANCOIS AUGUSTE, French Writer,	81
CRAWFORD, FRANCIS MARION, British Novelist,	71
CRUDEN, ALEXANDER, English Compiler of "A Complete Concordance to the Holy Scriptures,"	106
CUMBERLAND, RICHARD, English Dramatist; Miscellane- ous Writer,	107
DEFOE DANIEL, English Novelist; Author of "Robinson Crusoe,"	116
DE QUINCEY, THOMAS, English Writer; Author of "The Con- fessions of an English Opium-Eater,"	123
DICKENS, CHARLES, English Novelist,	125
EBERS, GEORGE MORITZ, German Story-Writer and Egypt- ologist,	140
FIELDING, HENRY, English Novelist,	149
HARDENBERG, FRIEDRICH VON, German Author,	214
HAWTHORNE, JULIAN, Author,	222
HAWTHORNE, NATHANIEL, Novelist and Poet,	221
HAZLITT, WILLIAM, English Prose Writer,	222
HELPS, SIR ARTHUR, English Essayist and Historian,	226
HOLLAND, JOSIAH GILBERT, Novelist, Poet, and Editor,	232
HOWELLS, WILLIAM DEAN, Novelist,	238
HOWITT, WILLIAM, English Essayist and Poet,	239
HUGHES, THOMAS, English Author: "Tom Brown's School Days," "Tom Brown at Oxford," etc.	240
HUGO, VICTOR MARIE, French Romance Writer, Poet, States- man,	243
IRVING, WASHINGTON, Novelist, Biographer, and Diplomat, 246	
JENYNS, SOAME, English Writer; Member of Parliament,	253
JOHNSON, SAMUEL, English Lexicographer and Writer,	256
KIPLING, RUDYARD, British Novelist,	After 266
LACROIX, PAUL, French Art Writer,	271
LAMB, CHARLES, English Essayist and Poet,	271
LANDOR, WALTER SAVAGE, English Classic Writer, Essay- ist, and Poet,	274
LANMAN, CHARLES, Biographical Writer,	273
LATHROP, GEORGE PARSONS, Author, Journalist, Poet,	274
LE GALLIENNE, RICHARD, British Essayist,	272
LESSING, GOTTHOLD EPHRAÏM, German Story-Writer,	281
LIEBER, FRANCIS, Publicist; Professor of Political Econ- omy, Columbia College Law School,	283

GENERAL INDEX.

	PAGE
MATHEWS, WILLIAM, Prose Writer,	309
MONTAIGNE, MICHEL DE, French Essayist and Philoso- pher,	322
NEAL, JOHN, Novelist,	340
OLIPHANT, LAURENCE, English Writer and Traveler, . . .	345
PALGRAVE, FRANCIS TURNER, English Art Critic,	349
READE, CHARLES, English Novelist and Prose Writer, . .	377
RICHTER, JEAN PAUL FRED, German Writer,	379
ROCHESTER, JOHN WILMOT, English Writer and Courtier, .	381
SCOTT, SIR WALTER, Scottish Novelist and Poet,	399
SMILES, SAMUEL, Scottish Essayist,	413
SOUVESTRE, EMILE, French Novelist,	419
STAEL, BARON AUGUSTE DE, French Statesman,	421
STEELE, SIR RICHARD, English Essayist,	427
STEVENSON, ROBERT LOUIS, British Novelist,	430
SYMONDS, JOHN, British Critic,	417
THACKERAY, WILLIAM MAKEPEACE, English Novelist, . .	454
TOLSTOI, COUNT LYOF N., Russian Novelist,	465
TROLLOPE, ANTHONY, English Novelist,	466
WALLACE, LEW, Author: "Ben-Hur," "The Prince of India," etc.; Diplomat, Major-General in Civil War,	480
WALTON, IZAAK, English Writer; Author of "The Complete Angler,"	482
WARNER, CHARLES DUDLEY, Prose Writer,	489
WEBSTER, NOAH, Lexicographer: "Webster's Unabridged Dictionary,"	494
WEST, GILBERT, English Writer,	497
WHIPPLE, EDWIN PERCY, Essayist and Critic,	499
WILSON, JAMES GRANT, Prose Writer; General in Civil War, .	509
WILSON, JOHN ("Christopher North"), Scottish Writer; Educator,	510

Chief and Associate Justices of United States Supreme Court; Lord High Chancellors and Lord Chief Justices of England.

ABBOTT, CHARLES, LORD TENTERDEN, Chief Justice of England,	9
BREWER, DAVID JOSIAH, Associate Justice, U. S. Supreme Court,	46
BRUCE, SIR GAINSFORD, Justice, High Court of England, .	52
CHASE, SALMON PORTLAND, Chief Justice, U. S. Supreme Court,	79
COKE, SIR EDWARD, Lord Chief Justice of England, . . .	91
DENMAN, THOMAS, Lord Chief Justice of England,	121
ELDON, LORD JOHN SCOTT, Lord High Chancellor of Eng- land,	139
ELLENBROUGH, LORD, Chief Justice of England,	140

GENERAL INDEX.

	PAGE
ELLSWORTH, OLIVER, Chief Justice. U. S. Supreme Court, .	141
ERSKINE, THOMAS, Lord High Chancellor of England, . .	142
FLETCHER, RICHARD, Judge of Massachusetts Supreme Court,	152
HALE, SIR MATTHEW, Lord Chief Justice of England, . .	205
HALSBURY, LORD, The Right Honorable Lord High Chancellor of England,	206
HATTON, SIR CHRISTOPHER, Lord High Chancellor of England,	219
HERSCHELL, LORD, late Lord High Chancellor of England,	242
JAY, JOHN, First Chief Justice, U. S. Supreme Court, . .	251
KENYON, LORD, Chief Justice of England,	265
LAMAR, LUCIUS Q. C., Justice, U. S. Supreme Court, . .	294
LOGAN, JAMES, Chief Justice, Supreme Court of Pennsylvania,	288
LUMPKIN, JOSEPH HENRY, Chief Justice, Supreme Court Georgia,	298
MCCALMONT, HUGH, "Lord Cairns," Twice Lord High Chancellor of England,	311
MCLEAN, JOHN, Justice, U. S. Supreme Court,	314
MARSHALL, JOHN, Chief Justice, U. S. Supreme Court, . .	308
MORE, SIR THOMAS, Lord High Chancellor of Great Britain,	324
MURRAY, WILLIAM, "Earl of Mansfield," Lord Chief Justice of England,	337
PARSONS, THEOPHILUS, Chief Justice, Massachusetts Supreme Court,	367
PHILIPS, JOHN FINIS, Judge in U. S. District Court, . . .	359
RUSH, JACOB, Chief Justice, Supreme Court of Pennsylvania,	388
STORY, JOSEPH, Chief Justice, U. S. Supreme Court, . . .	434
STRONG, WILLIAM, Justice U. S. Supreme Court,	433
WAITE, MORRISON REMICK, Chief Justice, United States Supreme Court,	478
WALWORTH, REUBEN HYDE, Last of the Chancellors of New York,	483
WOOD, W. PAGE, "Lord Hatherley," Lord High Chancellor of England,	518

EDUCATORS: Presidents and Professors of Colleges.

ADAMS, CHARLES KENDALL, President of the University of Wisconsin,	2
ANGELL, JAMES BURRILL, President of the University of Michigan,	14
BAKER, JAMES H., President of the University of Colorado,	23
BATEMAN, NEWTON, Late President of Knox College, . .	26
BLACKIE, JOHN STUART, Professor of Greek, University of Edinburg; Scotch Poet and Author,	33

GENERAL INDEX.

	PAGE
BOISE, JAMES ROBINSON, Professor of Greek in the University of Michigan, 1852-1868, and later of University of Chicago,	35
BOWEN, FRANCIS, Professor of Moral Philosophy, Harvard College,	41
BOYSEN, HJALMAR HJORTH, Professor of German, Columbia College,	43
BRADSHAW, WILLIAM M., President Iowa State College,	45
CALDERWOOD, HENRY, Professor of Moral Philosophy, University of Edinburgh,	69
CARTER, FRANKLIN, President of Williams College,	75
COCHRAN, DAVID HENRY, President of Polytechnic Institute,	90
COOKE, JOSIAS PARSONS, Professor of Chemistry and Mineralogy, Harvard College,	96
COULTER, JOHN MERLE, President Lake Forest University,	99
CUST, ROBERT NEEDHAM, British Oriental Linguist,	94
DABNEY, CHARLES WILLIAM, President of University of Tennessee,	111
DAVIS, NOAH KNOWLES, Professor of Moral Philosophy, University of Virginia,	115
DRAPER, ANDREW S., President of University of Illinois,	163
ELY, RICHARD THEODORE, Professor of Political Economy, University of Wisconsin	142
FETTEROLF, A. H., President of Girard College,	150
FULTON, ROBERT B., President University of Mississippi,	163
GATES, MERRILL EDWARDS, President of Amherst College,	167
GILMAN, DANIEL COLT, President of Johns Hopkins University,	169
HARPER, WILLIAM RAINEY, President of the University of Chicago,	214
HILL, DAVID JAYNE, President of the University of Rochester,	229
JESSE, RICHARD HENRY, President of the University of Missouri,	254
JOHNSTON, WILLIAM PRESTON, President Tulane University of Louisiana,	257
JONES, RICHARD C., President of the University of Alabama,	257
JONES, STEPHEN A., President of Nevada State University,	260
JORDAN, DAVID STARR, President of the Leland Stanford, Jr., University,	260
KIRKWOOD, DANIEL, Professor of Mathematics and Astronomy, Indiana University,	269

GENERAL INDEX.

	PAGE
LEWIS, TAYLER, Late Professor of Greek in Union College,	283
LOOS, CHARLES LOUIS, President of Kentucky University, .	293
LOW, SETH, President of Columbia College,	294
MCDOWELL, WILLIAM F., Chancellor, University of Denver,	312
MACLEAN, GEORGE E., Chancellor of University of Nebraska,	304
MANN, HORACE, late President of Antioch College; Author,	308
MAUCK, JOSEPH W., President of the University of South Dakota,	309
MORTON, HENRY, President Stevens College of Technology,	329
MOSHER, GEORGE F., President of Hillsdale College, . . .	331
MUIR, SIR WILLIAM, Principal of University of Edinburg,	334
MULLER, FRIEDERICH MAX, Professor of German-Sanscrit in University of Oxford,	333
MURRAY, LINDLEY, Grammmarian,	337
NORTHROP, CYRUS, President of the University of Minnesota,	342
OLNEY, EDWARD, Professor of Mathematics in University of Michigan, 1863-1887; Author of Series Mathematical Text-Books,	344
PAGE, DAVID PERKINS, First Principal of Normal School, New York,	347
PAYNE, WILLIAM HAROLD, Chancellor of the University of Nashville,	353
PURINTON, DANIEL BOARDMAN, President of Denison University,	368
QUACKENBOS, JOHN DUNCAN, Professor of English Lan- guage and Literature, Columbia College,	370
QUINCY, JOSIAH, former President of Harvard College, . .	370
ROGERS, HENRY WADE, President of North-Western Univer- sity; late Dean of Law School, University of Michigan,	384
SCHMITZ, LEONHARD, German Philologist; Principal of London College of International Educational Society, .	397
SCHURMAN, JACOB GOULD, President of Cornell University,	400
SHAIRP, JOHN CAMPBELL, Principal of United College, St. Andrews; Professor of Poetry at Oxford; Author, . . .	403
SHALER, NATHANIEL SOUTHGATE, Professor of Geology in Harvard College,	406
SNOW, FRANCIS H., President of the University of Kansas,	415
STEELE, JOEL DORMAN, Author of Scientific Text-Books, .	427
SUPER, CHARLES W., President of Ohio University,	436
SWAIN, JOSEPH, President of Indiana University,	438
TAYLOR, JAMES M., Professor of Mathematics in Colgate University,	446

GENERAL INDEX.

	PAGE
THOMSON, SIR WILLIAM, "Lord Kelvin," Professor of Natural Philosophy in the University of Glasgow,	460
THORNTON, WILLIAM M., President of the University of Virginia,	459
TUCKER, JOHN RANDOLPH, Dean of Law School, Washington and Lee University,	467
WEBB, ALEXANDER STUART, President of College of the City of New York; Major-General in Civil War,	490
WEBSTER, HARRISON EDWIN, President of Union College,	494
WELLING, JAMES CLARKE, President of Columbia College,	496
WHEELER, BENJAMIN IDE, Professor of Greek, Cornell University,	498
WILLIAMS, SIR M. MONIER, Professor of Sanscrit, University of Oxford,	506
WILSON, JOHN MOULDER, Superintendent of the United States Military Academy, West Point; Colonel of Engineers,	510
WILSON, SIR DANIEL, President of the University of Toronto,	512
WINSTON, GEORGE T., Late President of University of North Carolina	515
WOODROW, JAMES, President of South Carolina College	519
YOUNG, CHARLES AUGUSTUS, Professor of Astronomy in Princeton College	527

EXPLORERS AND FOUNDERS.

BIENVILLE, JEAN BAPTISTE LEMOYNE, Founder of New Orleans; Colonial Governor of Louisiana,	32
CALVERT, SIR LEONARD, "Lord Baltimore," Founder of Maryland,	69
CARTIER, JACQUES, French Navigator and Explorer,	76
COLUMBUS, CHRISTOPHER, Genoese Discoverer of America,	95
HAYES, ISAAC ISRAEL, Arctic Explorer, Surgeon and Naturalist,	223
JEPHSON, A. J. MOUNTENEY, African Explorer with Stanley,	254
LIVINGSTONE, DAVID, Scottish Explorer in Africa,	287
PARK, MUNGO, Scottish Explorer in Africa,	350
PARRY, SIR WILLIAM EDWARD, English Rear-Admiral and Arctic Explorer,	352
PENN, WILLIAM, Founder of Pennsylvania,	355
RALEIGH, SIR WALTER, English Navigator and Courtier,	371
STANLEY, HENRY MORTON, English Explorer into "Darkest Africa."	422

GENERAL INDEX.

FINANCIERS.

PAGE

BARNES ALFRED SMITH, Publisher and Philanthropist, . . .	27
COLGATE, SAMUEL, Manufacturer and Philanthropist, . . .	93
CROZER, JOHN PRICE, Manufacturer and Philanthropist, . .	103
DODGE, WILLIAM EARL, Merchant and Philanthropist, . .	133
DODGE, WILLIAM EARL, JR., Merchant; President of the Evangelical Alliance,	131
FARWELL, JOHN VILLIERS, Capitalist,	148
LAWRENCE, ABBOTT, Merchant and Diplomat,	275
LAWRENCE, AMOS, Merchant and Philanthropist,	275
LEVERING, JOSHUA, Manufacturer and Philanthropist, . .	282
LUBBOCK, SIR JOHN, President of London Chamber of Commerce; Banker; Member of Parliament,	297
MOORE, GEORGE, English Manufacturer and Philanthropist, .	323
PYLE, JAMES, Manufacturer,	368
VANDERBILT, CORNELIUS, Capitalist and Philanthropist, .	473
WANAMAKER, JOHN, Merchant; Postmaster-General under President Harrison.	482

GOVERNORS OF STATES.*

ADAMS, ALVA, Governor of Colorado,	180
BEAVER, JAMES A., Governor of Pennsylvania,	190
BIGGS, BENJAMIN T., Governor of Delaware,	181
BURLEIGH, EDWIN C., Governor of Maine,	184
DAVIS, JOHN W., Governor of Rhode Island,	113
DILLINGHAM, W. P., Governor of Vermont,	130
FERRY, ELISHA P., Governor of Washington,	192
FLOWER, ROSWELL P., Governor of New York,	188
FORAKER, JOSEPH BENSON, Governor of Ohio,	189
FRANCIS, DAVID R., Governor of Missouri,	186
FULLER, LEVI K., Governor of Vermont,	192
GRAY, ISAAC PUSEY, Governor of Indiana,	183
GREEN, ROBERT STOCKTON, Governor of New Jersey, . . .	188
HOGG, J. S., Governor of Texas,	191
HUGHES, SIMON P., Governor of Arkansas,	179
HUMPHREY, LYMAN U., Governor of Kansas,	183
JACKSON, ELIHU E., Governor of Maryland,	184
JACKSON, FRANK D., Governor of Iowa,	182
JOHNSTON, JOSEPH F., Governor of Alabama,	179
LOUNSBURY, P. C., Governor of Connecticut,	180
LOWRY, ROBERT, Governor of Mississippi,	185

*Their Autograph Testimonies were secured while Governors of States from 1889 to 1893 inclusive.

GENERAL INDEX.

	PAGE
LUCE, CYRUS G., Governor of Michigan,	185
McCONNELL, W. J., Governor of Idaho,	182
McCREARY, JAMES B., Governor of Kentucky,	183
MCGILL, A. R., Governor of Minnesota,	185
MARKHAM, H. H., Governor of California,	180
MELLETTE, A. C., Governor of South Dakota,	191
NORTHEN, W. J., Governor of Georgia,	181
PENNOYER, SYLVESTER, Governor of Oregon,	189
PERRY, EDWARD A., Governor of Florida,	181
RICHARDSON, JOHN P., Governor of South Carolina,	190
ROOSEVELT, THEODORE, Governor of New York,	381
RUSK, JEREMIAH McLAIN, Governor of Wisconsin,	193
SCALES, ALFRED M., Governor of North Carolina,	189
STEVENSON, C. C., Governor of Nevada,	187
TAFT, ROYAL C., Governor of Rhode Island,	190
TAYLOR, ROBERT L., Governor of Tennessee,	191
THAYER, JOHN M., Governor of Nebraska,	186
TOOLE, JOSEPH K., Governor of Montana,	186
TUTTLE, HIRAM A., Governor of New Hampshire,	187
WASHBURN, EMORY, Governor of Massachusetts,	184
WILSON, C. W., Governor of West Virginia,	193
WISE, JOHN SERGEANT, Governor of Virginia,	192

HISTORIANS.

ALISON, SIR ARCHIBALD, Scottish Historian and Essayist,	11
BANCROFT, GEORGE,	24
CANTU, CESARE, Italian Historian,	77
FROUDE, JAMES ANTHONY, English Historian,	161
GREEN, JOHN RICHARD, British Historian,	173
GUIZOT, FRANCOIS PIERRE GUILLAUME, French Historian,	201
LECKY, WILLIAM EDWARD HARTPOLE, English Historian,	277
LÜBKE, WILHELM, German Historian of Art,	297
MACAULAY, THOMAS BABINGTON, English Historian,	301
MACINTOSH, SIR JAMES, British Historian and Statesman,	304
MENZEL, WOLFGANG, German Historian and Critic,	312
MOTLEY, JOHN LOTHROP, Historian and Diplomat,	330
MÜLLER, JOHANNES VON, Swiss Historian,	336
NIEBUHR, BARTHOLD GEORG, German Historian and Philologist	339
PRESCOTT, WILLIAM HICKLING,	367
RANKE, LEOPOLD, German Historian,	375
ROLLIN, CHARLES, French Historian,	385
STEPHEN, SIR JAMES, British Historian; Author; Professor of Modern History, University of Cambridge,	428
TIMAYENIS, T. T., Greek Historian,	463
TURNER, SHARON, English Historian,	470
TYTLER, ALEXANDER FRASER, Scottish Historian and Jurist,	470

GENERAL INDEX.

HUMORISTS.

	PAGE
BAILEY, JAMES MONTGOMERY, "Danbury News Man," . . .	21
BURDETTE, ROBERT JONES, "Burlington Hawkeye Man," . .	61
CLEMENS, SAMUEL LANGHORNE, "Mark Twain,"	88
LANDON, MELVILLE D., "Eli Perkins,"	272
NYE, EDGAR WILSON, "Bill Nye,"	342
SHAW, HENRY WHEELER, "Josh Billings,"	418

INVENTORS.

AMPERE, ANDRE MARIE, French Electrician and Writer, . .	13
FIELD, CYRUS WEST, Projector of the Atlantic Cable, . . .	149
GUTENBERG, JOHANN, German Inventor of Printing, . . .	202
MORSE, SAMUEL FINLEY BREESE, Inventor of the Telegraph, .	327
NAPIER, JOHN, Scottish Inventor of Logarithms,	339

JOURNALISTS.

ALDEN, HENRY MILLS, Managing Editor <i>Harper's Magazine</i> ,	7
BAYNE, PETER, Scottish Journalist and Author,	29
BLOWITZ, DE HENRY GEORGES S. O., Paris Correspondent <i>London Times</i> ,	47
BOK, EDWARD W., Editor of <i>The Ladies' Home Journal</i> , . .	20
BROSS, WILLIAM, late Editor of the <i>Chicago Tribune</i> , . . .	49
BROWN, CHARLES BROCKDEN, Journalist and Author, . . .	51
COFFIN, CHARLES CARLETON, War Correspondent; Popular Lecturer and Author,	89
CURTIS, GEORGE WILLIAM, late Editor of <i>The Harper's Weekly</i> ,	110
DANA, CHARLES ANDERSON, Editor of <i>The Sun</i> , New York, . .	112
GILDER, RICHARD WATSON, Editor of <i>The Century</i> ,	170
GRADY, HENRY WOODFIN, late Editor <i>Atlanta Constitution</i> , .	168
GREELEY, HORACE, late Editor of <i>The Tribune</i> , New York, .	197
KNIGHT, CHARLES, English Editor, Publisher, and Author, .	270
KOHLISAAT, HERMAN H., Publisher <i>Chicago Times-Herald</i> , .	268
MASSINGHAM, H. W., Editor-in-Chief, <i>The Daily Chronicle</i> , .	334
MICHAUD, JOSEPH FRANCOIS, French Journalist,	316
NORDHOFF, CHARLES, Journalist and Author,	339
REID, WHITELAW, Editor of <i>The Tribune</i> , New York, . . .	378
RICHARDSON, CHARLES FRANCIS, Journalist, Author, . . .	378
SHEPARD, ELLIOTT FITCH, Late Editor of <i>The Mail and Express</i> ,	408
STEAD, WILLIAM T., English Journalist; Editor of <i>The Review of Reviews</i> ,	425
WALKER, JOHN BRISBEN, Editor of <i>The Cosmopolitan</i> , . . .	488
WATTERSON, HENRY, Editor of <i>The Courier-Journal</i> , Louis- ville,	489
WEED, THURLOW, Journalist,	495

GENERAL INDEX.

PAGE

KINGS: Nobility, Royal Officials.

ADOLPHUS, GUSTAVUS, King of Sweden,	8
AITCHESON, SIR CHARLES, Lieutenant-Governor of the Punjab,	8
ALBERT, HIS ROYAL HIGHNESS ARTHUR WILLIAM PATRICK,	9
ARTHUR, "Duke of Connaught,"	9
BERNSTORFF, A., Count of Germany,	34
BONAPARTE, NAPOLEON I., Emperor of the French,	38
BRUCE, ROBERT, King of Scots,	54
CHAMBORD, HENRI-CHARLES-FERDINAND-MARIE-DIEU- DONNE, Head of the Elder Branch of the Bourbon Dynasty,	78
CHARLES I., King of England,	79
CHARLES V., King of Germany; King of Spain as Charles I.,	81
CROMWELL, OLIVER, Lord Protector of the English Com- monwealth,	104
DIET OF SPIRES: JOHN of Saxony; ERNEST of Luneburg, PHILIP of Hesse,	126
DURAND, SIR HENRY, late Governor-General of the Punjab,	122
EDWARD VI., King of England,	141
ELLIOTT, SIR CHARLES A., late Lieut.-Governor of Bengal,	144
FRANCIS JOSEPH I., Emperor of Austria,	162
FREDERICK III., King of Prussia and Emperor of Germany,	160
FREDERICK WILLIAM IV., King of Prussia,	161
FRERE, SIR BARTLE, late Governor of Bombay,	160
FRONTENAC, LOUIS DE BAUDE, Governor of New France,	163
GEORGE III., King of Great Britain,	169
GORDON, THE RIGHT HONORABLE JOHN CAMPBELL, Sixth Earl of Aberdeen; Governor-General of Canada,	177
GRANT, SIR ROBERT, late Governor of Bombay; Poet,	167
HADDO, LORD, Fifth Earl of Aberdeen,	203
HARROWBY, THE RIGHT HONORABLE, The Earl of,	217
HENRY IV., King of France,	237
HERSCHELL, LORD FARRAR, Late Chancellor of England,	242
HOLY ALLIANCE: ALEXANDER I., Emperor of Russia; FRANCIS I., Emperor of Austria; FREDERICK III., King of Prussia,	233
HYDE, EDWARD, First Earl of Clarendon, English Historian,	244
KELLY, THOMAS, Lord Mayor of London at the Accession of Queen Victoria,	267
KINNAIRD, THE RIGHT HONORABLE, Scottish Financier,	260
LAWRENCE, LORD JOHN LAIRD MAIR, Viceroy of India,	276

GENERAL INDEX.

	PAGE
LOUIS IX., King of France,	293
MCLEOD, SIR DONALD F., late Lieutenant-Governor of the Punjab,	328
MEDICI, LORENZO DE, Prince of Florence; Poet,	314
METTERNICH, CLEMENS W., Prince; Diplomat,	322
NICHOLAS II., Czar of Russia,	339
NORTHBROOK, THE RIGHT HONORABLE, The Earl of, Vice- roy; Governor-General of India,	340
OVERTOUN, THE RIGHT HONORABLE, Scottish Peer,	346
PEDRO, DOM II., late Emperor of Brazil,	356
PETER THE GREAT (Peter I.), Czar of Russia,	365
QUEEN VICTORIA,	476
SAVORY, SIR JOSEPH, late Lord Mayor of London,	393
SHORE, JOHN, "Lord Teignmouth," Gov.-Gen. of India,	409
STANLEY, JAMES, Seventh Earl of Derby; Royalist,	424
THIERS, LOUIS ADOLPHE, late President French Republic,	459
TILLEY, SIR SAMUEL LEONARD, Lieutenant-Governor of New Brunswick,	463
WENTWORTH, SIR THOMAS, Earl of Strafford,	496
WILLIAM I., King of Prussia and Emperor of Germany,	504
WILLIAM II., present King of Prussia and Emperor of Ger- many,	506
WILLIAM THE SILENT, Prince of Orange; Founder of the Dutch Republic,	505
WILLIAM III., King of England,	529
WILSON, SIR CHARLES, Director-General of the Ordinance Survey of England,	511
WOOD, CHARLES LINDLEY, "Viscount Halifax,"	527

LAWYERS.

BALDWIN, DANIEL PRATT, late Attorney-General of Indiana,	26
BAYLEY, SIR JOHN, English Judge and Author,	28
BEACH, WILLIAM AUGUSTUS,	27
BLACKSTONE, SIR WILLIAM, English Jurist; Author of "Commentaries,"	33
BLUNTSCHLI, JOHANN KASPER, German Jurist,	36
CHOATE, JOSEPH HODGES, Ambassador to Great Britain,	83
CHOATE, RUFUS,	83
CHRISTIANCY, ISAAC PECKHAM, Judge, Diplomat, and Uni- ted States Senator,	83
COLERIDGE, JOHN DUKE, Lord Chief-Justice of England,	105
COOLEY, THOMAS MCINTYRE, Lecturer on Constitutional Law, University of Michigan,	98

GENERAL INDEX.

	PAGE
CURTIS, GEORGE M.,	106
CURTIS, GEORGE TICKNOR, Lawyer and Author,	108
DALRYMPLE, SIR DAVID (Lord Hales), Scottish Judge,	112
EVARTS, WILLIAM MAXWELL, Lawyer and Statesman,	145
FISK, CLINTON BOWEN, Lawyer and General,	151
FRELINGHUYSEN, THEODORE, Lawyer; United States Senator; Chancellor University of New York, 1839-1850; President Rutgers Collégé, 1850-1861,	158
GREENLEAF, SIMON, Jurist; Professor of Law in Harvard College	198
GRIMKE, THOMAS SMITH, Lawyer and Philanthropist,	199
GROTIUS, HUGO, Dutch Jurist and Author,	200
HILLARD, HENRY WASHINGTON, Lawyer, Congressman, and Diplomat,	230
HOAR, EBENEZER ROCKWOOD, Lawyer and Statesman,	231
HORNBLOWER, JOSEPH COERTEN, Jurist; Professor of Law, Princeton College,	236
HUBBARD, SAMUEL,	240
KENT, JAMES, Lawyer; Author of "Commentaries,"	265
KEY, FRANCIS SCOTT, Lawyer; Poet; Author of "The Star-Spangled Banner,"	267
LIVINGSTON, WILLIAM, Lawyer; First Governor of New Jersey, 1776-1790,	287
PARK, SIR JAMES A., English Lawyer and Judge,	351
PHELPS, EDWARD JOHN, late Ambassador to Great Britain, etc.,	366
PRENTISS, SERGEANT SMITH, Lawyer, Orator, and Congressman,	365
RUSLING, JAMES F., Lawyer, and General in Civil War,	390
SALTONSTALL, LEVERETT,	392
SHEPLEY, ETHER, Lawyer; United States Senator,	408
SMITH, JOHN COTTON, Lawyer, Congressman, and Governor of Massachusetts,	414
STORRS, EMERY ALEXANDER,	433
SWAIN, DAVID LOWRY, Lawyer, Governor, and Educator,	437
THURSTON, JOHN MELLEN, General Attorney of the Union Pacific,	461
VROOM, PETER DUMONT, Lawyer and Diplomat,	477
WASHBURNE, EMORY, Lawyer and Statesman,	489
WEBSTER, DANIEL, Constitutional Lawyer, Orator, and Statesman,	491
WIRT, WILLIAM, Lawyer and Author,	517
WOODFORD, STEWART LYNDON, Lawyer and Statesman	519

GENERAL INDEX.

	PAGE
MISCELLANEOUS.	
BARNUM, PHINEAS TAYLOR, Exhibitor and Philanthropist,	25
BOOTH, JUNIUS BRUTUS, Tragedian,	39
CLARKE, EDWARD DANIEL, English Traveler and Mineral- ogist,	84
FOX, SIR DOUGLAS, British Civil and Mechanical Engineer,	163
HANWAY, JONAS, English Traveler and Philanthropist, . .	213
JUNIUS, FRANCISCUS, English Philologist,	262
LEWIS, EDWARD M., Expert Baseball Pitcher,	295
MURRAY, ALEXANDER, Scottish Philologist,	336
PETTY, SIR WILLIAM, English Political Economist,	357
STEPHENS, JOHN LLOYD, Traveler and Author,	429
THE UNITED STATES A CHRISTIAN NATION,	453
 ORIENTALISTS AND ARCHÆOLOGISTS.	
DE SACY, ANTOINE ISAAC SYLVESTRE, French Oriental- ist,	124
DIDRON, ADOLPHE NAPOLEON, French Archæologist, . .	129
HAMILTON, SIR WILLIAM, Scottish Antiquary, and Arch- æologist,	209
JONES, SIR WILLIAM, English Orientalist and Linguist, . .	259
LAYARD, SIR AUSTIN HENRY, English Orientalist, Archæ- ologist,	276
LENORMANT, FRANCOIS, French Archæologist,	281
PALMER, EDWARD HENRY, English Egyptologist,	348
RUCKERT, FRIEDRICH, German Orientalist and Poet, . . .	386
SELDEN, JOHN, English Oriental Scholar and Statesman, .	401
WINCKELMANN, JOHANN JOACHIM, German Archæologist,	515
 PHILANTHROPISTS AND REFORMERS.	
BROWN, JOHN, Abolitionist,	55
BUXTON, SIR THOMAS FOWELL, English Philanthropist, .	66
CHUBB, SIR GEORGE HAYTER,	89
CLARKSON, THOMAS, English Champion for Abolition of Slave Trade,	85
COMSTOCK, ANTHONY, Secretary of the Society for Sup- pression of Vice,	96
CAVOUR, COUNT CAMILLO BENSO, "Regenerator of Italy," .	77
COOPER, ANTHONY ASHLEY, "Seventh Earl of Shaftesbury," English Philanthropist,	99
DOW, NEAL, Temperance Reformer,	136
EVARTS, JEREMIAH, Philanthropist,	144
FROEBEL, FRIEDERICH WILHELM AUGUST, German Educa- tional Reformer, "Kindergarten System,"	161

GENERAL INDEX.

	PAGE
GARIBALDI, GIUSEPPE, Italian Civil Reformer and Patriot,	165
GARRISON, WILLIAM LLOYD, Abolitionist and Journalist, .	166
GOUGH, JOHN BARTHOLOMEW, Temperance Reformer; Pop- ular Orator,	178
HOWARD, JOHN, English Prison Reformer and Philanthro- pist,	238
KEELEY, LESLIE E., Discoverer of "Gold Cure for Ine- briety"; Physician,	264
KOSSUTH, LOUIS, Hungarian Reformer,	267
MAZZINI, GIUSEPPE, Italian Civil Reformer,	305
MORLEY, SAMUEL, English Merchant and Philanthropist, .	326
OLDCASTLE, SIR JOHN, "Lord Cobham," English Civil Re- former,	343
PESTALOZZI, JOHANN HEINRICH, Swiss Educational Re- former,	356
PHILLIPS, WENDELL, Reformer and Popular Orator, . . .	360
SHARP, GRANVILLE, English Reformer and Philanthropist,	407
STAMFORD, THE EARL OF, British Philanthropist,	417
TAPPAN, ARTHUR, Merchant and Reformer,	444
WESTMINSTER, DUKE OF, British Philanthropist,	480
WILBERFORCE, WILLIAM, English Statesman and Reformer,	502

PHILOSOPHERS AND METAPHYSICIANS.

BACON, FRANCIS, Philosopher; Lord High Chancellor of of England,	22
BOHME, JAKOB, German Mystic Philosopher,	37
COUSIN, VICTOR, French Philosopher and Metaphysician, .	97
FRANKLIN, BENJAMIN, Philosopher and Statesman,	159
HAMILTON, SIR WILLIAM, Scottish Philosopher and Meta- physician,	209
HEGARD, H., Professor of Philosophy, University of Copen- hagen,	225
HOME, HENRY, "Lord Kames," Scottish Philosopher and Jurist,	234
JACOBI, FRIEDERICH HEINRICH, German Philosopher; Pres- ident of the Academy of Science, Munich, 1804,	248
JOUFFROY, THEODORE SIMON, French Philosopher,	262
KANT, IMMANUEL, German Metaphysician and Philosopher,	263
LEIBNITZ, GOTTFRIED WILHELM, German Philosopher and Mathematician,	280
LOCKE, JOHN, English Philosopher,	289
MILL, JOHN STUART, British Philosopher, Political Econo- mist,	319

GENERAL INDEX.

	PAGE
MONTESQUIEU, CHARLES DE SECONDAT, French Philosopher and Jurist,	322
NEWTON, SIR ISAAC, English Philosopher and Mathematician,	338
PASCAL, BLAISE, French Philosopher and Mathematician,	352
QUINET, EDGAR, French Philosopher and Author,	371
ROUSSEAU, JEAN JACQUES, French Philosopher and Writer,	385
SCHELLING, FRIEDRICH WILHELM, German Philosopher,	395
SCHLEGEL, KARL WILHELM FRIEDRICH VON, German Philosopher and Critic	396
SPINOZA, BENEDICT, Dutch Philosopher,	418

PHYSICIANS, SURGEONS, PHYSIOLOGISTS.

ABERCROMBIE, JOHN, Scottish Physician,	I
AGNEW, DAVID HAYES, Physician and Surgeon,	10
BELL, SIR CHARLES, British Anatomist and Physiologist,	31
BOERHAAVE, HERMANN, Dutch Physician and Philosopher,	37
BROOKS, JOHN, Physician; Governor of Massachusetts, 1816-1823,	50
BROWNE, SIR THOMAS, English Physician and Author,	50
CLARK, SIR ANDREW, Late President of the Royal Society of Physicians,	85
DUCKWORTH, SIR DYCE, British Physician,	129
FIGUIER, GUILLAUME LOUIS, French Physician and Author,	150
FORBES, JAMES DAVID, Scottish Physician and Educator,	153
GRANT, SIR JAMES ALEXANDER, Canadian Geologist,	194
GRAY, JOHN PURDUE, Late Manager of New York Insane Asylum,	198
HAHNEMANN, SAMUEL CHRISTIAN FRIEDRICH, German Physician,	204
HALLER, ALBERT VON, Swiss Anatomist and Physiologist,	206
HARTLEY, DAVID, Physician, Philosopher; Founder of the English Association School of Psychologists,	216
HARTSHORNE, HENRY, Physician and Surgeon,	218
HARVEY, WILLIAM, British Physician,	230
HINTON, JAMES, English Aural Surgeon,	230
MACALISTER, ALEXANDER, Professor of Anatomy, University of Cambridge,	302
MOTT, VALENTINE,	331
PARKER, WILLIAM KITCHEN, Hunterian Professor, Royal College of Surgeons,	351
ROGET, PETER MARK, English Physician, Physiologist; Author "Thesaurus of English Words"	384

GENERAL INDEX.

	PAGE
RUSH, BENJAMIN, Physician; Signer of the Declaration of Independence,	388
SIMPSON, SIR JAMES YOUNG, Scottish Physician; Discoverer of Chloroform,	413.
STRUENSEE, COUNT JOHANN FRIEDRICH, Physician; Prime Minister of Denmark,	435
WILSON, GEORGE, Scottish Physician, Chemist; Professor of Technology, University of Edinburg,	507

POETS.

ADDISON, JOSEPH, English Poet and Essayist,	6
ALDRICH, THOMAS BAILEY,	10
ARNDT, ERNST MORITZ, German Poet, Patriot; Professor of History at Bonn,	17
ARNOLD, SIR EDWIN, English Poet,	19
AUSTIN, ALFRED, Poet Laureate of England,	7
BARTON, BERNARD, English Poet,	28
BEATTIE, JAMES, Scottish Poet and Author,	30
BOWRING, SIR JOHN, English Poet, Statesman, and Linguist,	42
BROWNING, ROBERT, English Poet,	53.
BRYANT, WILLIAM CULLEN, Poet and Journalist,	57
BUCHANAN, ROBERT, Scotch Poet,	38
BULWER-LYTTON, EDWARD ROBERT, Baron Lytton ("Owen Meredith"), English Poet,	60
BURNS, ROBERT, Scottish Poet,	63
BYRON, LORD GEORGE GORDON, English Poet,	68
CAMPBELL, THOMAS, English Poet,	72
CARLETON, WILL, Poet and Author,	71
CHATTERTON, THOMAS, English Poet,	80
CHAUCEER, GEOFFREY, English Poet-Laureate,	82
CLAUDIAS, MATTHIAS, German Poet,	86
COLERIDGE, HARTLEY, British Poet,	91
COLERIDGE, SAMUEL TAYLOR, English Poet,	92
CORNEILLE, PIERRE, French Dramatic Poet,	69
COWLEY, ABRAHAM, English Poet,	102
COWPER, WILLIAM, English Poet,	100
DANTE, ALIGHIERI, Italian Poet,	117
DERZHAVIN, GABRIEL ROMANOVITCH, Russian Poet; Secretary of State under Catherine II.,	124
DRUMMOND, WILLIAM, Scottish Poet of Hathornden,	135
DRYDEN, JOHN, English Poet-Laureate,	134
FIELD, EUGENE, Poet and Journalist,	145
FOUQUE, FRIEDRICH HEINRICH KARL, German Poet and Novelist,	156

GENERAL INDEX.

	PAGE
GELLERT, CHRISTIAN FURCHTEGOTT, German Poet; Professor of Philosophy, University of Leipsic,	168
GOETHE, JOHANN WOLFGANG, German Poet and Author,	174
GOLDSMITH, OLIVER, Irish Poet, Historian, and Novelist,	175
HAYNE, PAUL HAMILTON, Poet and Journalist,	224
HEINE, HEINRICH, German Poet,	225
HOOD, THOMAS, English Poet and Wit,	236
JONSON, BEN, English Dramatist,	258
KLOPSTOCK, FRIEDRICH GOTTLIEB, German Poet,	270
LONGFELLOW, HENRY WADSWORTH, Poet; Twenty Years Professor of <i>Belles Lettres</i> , Harvard College,	292
LOWELL, JAMES RUSSELL, Poet, Essayist, Diplomat,	294
MACKOY, CHARLES, Scottish Poet,	310
MILLER, CINCINNATUS HINER ("Joaquin Miller"), Author,	317
MILTON, JOHN, English Poet,	320
MONTGOMERY, JAMES, Scottish Poet,	324
MOORE, THOMAS, Irish Poet,	325
MORRIS, GEORGE PERKINS, Poet and Journalist,	328
MORRIS, SIR LEWIS, British Poet,	329
OEHLENSCHLAGER, ADAM GOTTLIEB, Danish Poet,	343
POPE, ALEXANDER, English Poet,	362
QUARLES, FRANCIS, English Poet,	369
RACINE, JEAN, French Dramatic Poet,	371
READ, THOMAS BUCHANAN, Poet and Artist,	376
RILEY, JAMES WHITCOMB, Dialect Poet,	391
ROGERS, SAMUEL, English Poet,	383
ROSETTI, DANTE GABRIEL, British Painter and Poet,	386
RUSKIN, JOHN, English Art Writer,	389
SAXE, JOHN GODFREY, Humorous Poet,	394
SCHILLER, JOHANN CHRISTOPHER FRIEDRICH, German Poet,	396
SHAKESPEARE, WILLIAM, English Dramatist,	405
SOUTHEY, ROBERT, English Poet-Laureate,	416
SPENSER, EDMUND, English Poet-Laureate,	420
STEDMAN, EDMUND CLARENCE, Poet and War Correspondent,	426
SWINBURNE, ALGERNON CHARLES, English Poet,	441
TATE, NAHUM, Poet-Laureate of England,	443
TASSO, TORQUATO, Italian Poet,	442
TAYLOR, BAYARD, Poet, Diplomat, Author, and Traveler,	444
TAYLOR, BENJAMIN FRANKLIN, Poet and Author,	445
TENNYSON, ALFRED, English Poet-Laureate,	451
THOMSON, JAMES, Scottish Poet,	458
TUPPER, MARTIN FARQUHAR, English Poet and Author,	468

GENERAL INDEX.

	PAGE
UHLAND, JOHANN LUDWIG, German Lyric Poet,	472
VAUGHAN, HENRY, English Poet,	474
VERE, DE, SIR AUBREY, Irish Poet,	475
VERE, DE, THOMAS, Irish Poet and Miscellaneous Writer. .	476
WHITE, HENRY KIRKE, English Poet,	500
WHITTIER, JOHN GREENLEAF, Quaker Poet,	501
WILLIS, NATHANIEL PARKER, Poet and Journalist,	508
WOODWORTH, SAMUEL, ("The Old Oaken Bucket")	520
WORDSWORTH, WILLIAM, English Poet-Laureate,	521

Presidents of Associations and Leaders of Great Movements.

ANDERSON, ROBERT, Ass't Police Commissioner, London, .	17
ARTHUR, P. M., Grand Chief of Brotherhood Locomotive Engineers,	18
BAYLESS, SIR WYKE, President Royal Society of British Artists,	49
BONNEY, CHARLES CARROLL, President World's Congress Auxiliary,	42
BENNETT, SIR RISDON, President of the Royal Society of Physicians,	30
BRUNOT, FELIX R., President of American Reform Associa- tion; Philanthropist,	56
CLARKSON, THADDEUS S., Commander-in-Chief G. A. R., .	86
DEPEW, CHAUNCEY MITCHELL, President New York Central and Hudson River Railroad Company; Popular Orator, .	119
DILLON, JOHN FORREST, President American Bar Associa- tion,	131
DUPIN, ANDRE MARIE JEAN JACQUES, President Chamber of Deputies, and of the Legislative Assembly,	137
HARKNESS, WILLIAM, President American Association for the Advancement of Science; Astronomer,	214
JOHNSTON, WILLIAM, Orange Leader; Member of Parlia- ment since 1885,	261
KENNAWAY, SIR JOHN H., President Church Missionary	
LAURIE, JOHN W., Past Grand Master Freemasons, Nova Scotia,	288
Society,	264
MCCURDY, HUGH, Grand Master of Knights Templar, Uni- ted States of America,	311
MARCH, FRANCIS ANDREW, President American Philolog- ical Association,	304
NEWELL, WILLIAM A., Founder of the U. S. Life-Saving Service,	342

GENERAL INDEX.

	PAGE
NORTHAMPTON, MARQUIS OF, President of Ragged School Union,	337
OSBON, B. S., Rear-Admiral, Commanding National Association of Naval Veterans,	345
PALMER, THOMAS WITHERELL, President of World's Columbian Commission,	348
POWDERLY, TERRENCE VINCENT, late General Master Workman of the Knights of Labor,	365
REAY, THE RIGHT HONORABLE LORD,	390
SOVEREIGN, JAMES R., Master Workman Knights of Labor,	417
STOKES, GEORGE GABRIEL, President of the Royal Society; Professor of Mathematics, University of Cambridge,	432
STUART, GEORGE HAY, President of the Christian Commission during the Civil War; Philanthropist,	437
WILLIAMS, SIR GEORGE, Originator of the Y. M. C. A.,	508

PRESIDENTS OF THE UNITED STATES.

ADAMS, JOHN, Second President,	2
ADAMS, JOHN QUINCY, Sixth President,	3
BUCHANAN, JAMES, Fifteenth President,	56
CLEVELAND, STEPHEN GROVER, Twenty-second President,	90
GARFIELD, JAMES ABRAHAM, Twentieth President,	164
GRANT, ULYSSES SIMPSON, Eighteenth President,	195
HARRISON, BENJAMIN, Twenty-third President,	216
HARRISON, WILLIAM HENRY, Ninth President,	215
HAYES, RUTHERFORD BIRCHARD, Nineteenth President,	223
JACKSON, ANDREW, Seventh President,	247
JEFFERSON, THOMAS, Third President,	252
JOHNSON, ANDREW, Seventeenth President,	255
LINCOLN, ABRAHAM, Sixteenth President,	285
MADISON, JAMES, Fourth President,	307
PIERCE, FRANKLIN, Fourteenth President,	361
POLK, JAMES KNOX, Eleventh President,	364
TAYLOR, ZACHARY, Twelfth President,	447
TYLER, JOHN, Tenth President,	469
VAN BUREN, MARTIN, Eighth President,	473
WASHINGTON, GEORGE, First President,	484

SCIENTISTS: Astronomers, Botanists, Chemists, Geologists, Mathematicians, Meteorologists, Naturalists, Physicists, and Phrenologists.

AGASSIZ, JEAN LOUIS RUDOLPHE, Swiss Naturalist,	5
BONNET, CHARLES, Swiss Naturalist and Philosopher,	39
BOYLE, ROBERT, Irish Chemist and Philosopher,	43

GENERAL INDEX.

	PAGE
BRAHE, TYCHO, Danish Astronomer,	52
BREWSTER, SIR DAVID, Scottish Physicist,	46
BRUNETIERE, MARIE FERDINAND, Member French Academy,	65
BUFFON, GEORGES L. L., French Naturalist,	52
COMBE, GEORGE, Scottish Phrenologist,	94
COPERNICUS, NICKOLAUS, Prussian Astronomer,	98
CUVIER, BARON GEORGES, French Naturalist,	110
DANA, JAMES DWIGHT, Geologist and Mineralogist; Pro- fessor of those Branches of Science in Yale College,	114
DAVY, SIR HUMPHREY, English Chemist,	115
DAWSON, SIR JOHN WILLIAM, Canadian Geologist and Nat- uralist; President of the McGill College, Toronto,	118
DE LUC, JEAN ANDRE, Genevese Geologist and Meteorolo- gist,	121
DE MORGEN, AUGUSTUS, British Mathematician, Logician,	122
DRAPER, JOHN WILLIAM, Chemist, Physiologist, Author,	135
EULER, LEONARD, Swiss Mathematician,	143
FARADAY, MICHAEL, English Chemist and Naturalist,	147
FOWLER, ORSON SQUIRE, Phrenologist,	155
GALILEI, GALILEO, Italian Astronomer,	165
GLADSTONE, J. H., English Scientist,	172
GRAY, ASA, Botanist,	196
GREGORY, OLINTHUS GILBERT, English Mathematician and Philosopher,	199
GUYOT, ARNOLD, Geologist and Naturalist,	202
HAMILTON, SIR WILLIAM ROWAN, Irish Astronomer and Geometer,	210
HARRINGTON, MARK WALROD, Astronomer; Chief of Weather Bureau,	215
HENRY, JOSEPH, Physicist; Late Secretary of Smithsonian Institute,	226
HERSCHEL, SIR JOHN FREDERICK WILLIAM, English As- tronomer and Philosopher,	227
HUMBOLDT, FREDERICK HEINRICH ALEXANDER, German Naturalist,	241
KEPLER, JOHANN, German Astronomer,	266
KIDD, JOHN, English Chemist, Educator, and Writer,	268
LARDNER, DIONYSIUS, British Astronomer,	273
LE CONTE, JOSEPH, Geologist, Author, and Educator,	278
LINNEAUS, CARL, Swedish Botanist,	284
LYELL, SIR CHARLES, British Geologist,	299
MAURY, MATTHEW FONTAINE, Hydrographer,	310
MAXWELL, JAMES CLERK, English Physicist,	306
MILLER, HUGH, Scottish Geologist and Author,	318
MITCHEL, ORMSBY MACKNIGHT, Astronomer; Major-Gen- eral in Civil War,	320

GENERAL INDEX.

	PAGE
PFAFF, FRIEDRICH, Professor of Natural Science, University of Erlangen, Bayaria,	357
RAY, JOHN, English Naturalist,	376
RITTENHOUSE, DAVID, Astronomer and Mathematician,	379
RITTER, CARL, German Geographer,	380
ROMANES, GEORGE JOHN, British Psychologist,	382
SILLIMAN, BENJAMIN, Physicist and Educator,	411
STEWART, BALFOUR, British Physicist,	431
SWIFT, LEWIS, Astronomer,	441
TAIT, PETER GUTHRIE, Professor of Mathematics, University of Edinburg,	431
TENNEY, SANBORN, Naturalist and Educator,	449
THE DECLARATION OF EIGHT HUNDRED SCIENTISTS,	455
WINCHELL, ALEXANDER, Geologist and Educator,	514
WINTHROP, JOHN, Physicist; Professor of Mathematics and Natural Philosophy in Harvard College, 1738-1779,	517

SOLDIERS: Generals and Admirals.

ARMSTRONG, SAMUEL CHAPMAN, Federal Brigadier-General; Principal Hampton Normal and Agricultural Institute,	16
BELKNAP, GEORGE EUGENE, Rear-Admiral, U. S. Navy,	59
BISMARCK, OTTO EDUARD LEOPOLD, PRINCE, Prussian Chancellor,	32
CROSBY, PIERCE, Rear-Admiral,	82
DEWEY, GEORGE, Admiral; Hero of Manila Bay,	122
DIX, JOHN ADAMS, Federal Major-General and Statesman,	132
EDWARDES, SIR HERBERT, English General,	140
FAIRCHILD, LUCIUS, Federal Brigadier-General; Governor, Diplomat, Commander-in-Chief of G. A. R.,	146
FAIRFAX, SIR THOMAS, Parliamentary General; Commander-in-Chief of Civil Wars,	146
FARRAGUT, DAVID GLASGOW, Federal Admiral,	148
FOOTE, ANDREW HULL, Federal Rear-Admiral,	153
FREMANTLE, SIR EDMUND ROBERT, British Admiral,	151
GORDON, CHARLES GEORGE, English Major-General; "Chinese Gordon,"	176
HAIG, F. T., English Major-General,	204
HAVELOCK, SIR HENRY, British Major-General,	219
HOWARD, OLIVER OTIS, Major-General U. S. A.,	239
HOWISON, HENRY L., Rear-Admiral,	203
HUTCHISON, GEORGE, British Major-General,	245
JACKSON, THOMAS JONATHAN, Confederate Major-General,	248

GENERAL INDEX.

	PAGE
LEE, ROBERT EDWARD, Confederate Commander-in-Chief; President Washington and Lee University,	279
LONGSTREET, JAMES, Confederate Major-General; Diplomat,	291
LUCE, STEPHEN BLEECKER, Rear-Admiral, U. S. Navy,	298
MACKENZIE, COLIN, late British Lieutenant-General,	306
MCCLELLAN, GEORGE BRINTON, Major-General, U. S. A.,	312
MACGREGOR, SIR DUNCAN, Scottish Major-General,	303
MAHAN, ALFRED T., Captain in U. S. Navy; Author,	325
MARION, FRANCIS, Major-General in the Revolution,	317
MEADE, GEORGE GORDON, Federal Major-General,	315
MERRITT, WESLEY, Major-General, U. S. Army,	316
MOLTKE, COUNT HELMUTH VON, Prussian Field-Marshal,	321
OUTRAM, SIR JAMES, British Lieut.-General in India,	347
PERRY, MATTHEW CALBRAITH, Commodore, U. S. Navy,	350
PHAYRE, SIR ROBERT, English Major-General,	358
PHILIP, JOHN W., Rear-Admiral,	266
PLEASANTON, ALFRED, Federal Major-General,	361
PORTER, DAVID DIXON, Federal Rear-Admiral,	363
ROE, FRANCIS A., Rear-Admiral,	375
SCHLEY, WINFIELD SCOTT, Rear-Admiral, U. S. Navy,	412
SCHOFIELD, JOHN MCALLISTER, late Commander-in-Chief of the U. S. Army,	398
SCOTT, WINFIELD, Federal Lieutenant-General,	401
SICKLES, DANIEL EDGAR, Federal Major-General,	412
SMITH, EPHRAIM KIRBY, Confederate Major-General,	414
STIRLING, SIR WILLIAM, British Major-General,	435
THOMAS, GEORGE HENRY, Federal Major-General,	450
TOUCH, JOHN GRAY, English Lieutenant-General,	465
TOWNSEND, FREDERICK, Federal Brigadier-General,	466
UPSHUR, JOHN HENRY, Federal Rear-Admiral,	472
VERNEY, SIR EDMUND, late Captain Royal Navy; Author,	477
WOLSELEY, LORD, Commander-in-Chief, British Army,	517
WARREN, SIR CHARLES, British Lieutenant-General,	527
WATSON, JOHN C., Rear-Admiral,	525
WELLESLEY, ARTHUR, Duke of Wellington, British Field- Marshal,	524
WILBRAHAM, SIR RICHARD, Major-General, British Army,	527
WOOD, SIR EVELYN, Adjutant-General, British Army,	528
WORDEN, JOHN LORIMER, Rear-Admiral,	481
ZIETHEN, HANS JOACHIM VON, Prussian Major-General,	524

GENERAL INDEX.

PAGE

STATESMEN: Congressmen, Diplomats and Senators of the United States; Prime Ministers of England and Members of Parliament.

ADAMS, SAMUEL, Signer of the Declaration of Independence,	5
AMES, FISHER, Congressman and Orator,	12
ANDREW, JOHN ALBION, War Governor of Massachusetts, .	14
ANTHONY, HENRY BOWEN, United States Senator,	16
ARMSTRONG, JOHN, Congressman, United States Senator, .	17
BADEN-POWELL, SIR GEORGE, Member British Parliament,	66
BALFOUR, ARTHUR JAMES, Leader in House of Commons, .	35
BECK, JAMES BURNIE, United States Senator,	28
BEMROSE, H. H., M. P., "	66
BLACK, JEREMIAH SULLIVAN, Attorney-General under Pres- ident Buchanan; Lawyer,	31
BLACKWOOD, SIR S. A., English Statesman,	36
BLAINE, JAMES GILLESPIE, Twenty Years in Congress; Thrice Speaker of the House; Secretary of State, . . .	54
BRADISH, LUTHER, Statesman and Philanthropist,	44
BRASSEY, THE RIGHT HONORABLE LORD, English Statesman,	45
BRIDGMAN, F. C., Member of Parliament; British General, .	47
BRIGGS, GEORGE NIXON, Congressman Six Successive Terms; Governor of Massachusetts, 1843-1851. . . .	48
BRIGHT, JOHN A., Congressman and Diplomat,	20
BRIGHT, JOHN, English Statesman and Orator,	48
BROUGHAM, HENRY, English Statesman and Author, . . .	51
BROWN, JOSEPH EMERSON, United States Senator,	54
BRUCE, SIR GEORGE, English Statesman,	55
BRYCE, JAMES, Member of Parliament and Author,	56
BUCHANAN, JAMES, Congressman,	57
BUCKINGHAM, WILLIAM ALFRED, "War Governor"; United States Senator,	58
BUNSEN, CHRISTIAN KARL JOSIAS, Prussian Ambassador,	61
BURKE, EDMUND, English Statesman and Orator,	64
BUTLER, BENJAMIN FRANKLIN, Attorney-General under President Jackson,	64
BUXTON, SIR THOMAS FOWELL, English Statesman,	67
CAMPBELL, GEORGE JOHN DOUGLAS, "Duke of Argyll," .	70
CAMPBELL, JAMES A., Member of Parliament,	75
CANNING GEORGE, Prime Minister of England,	72
CASS, LEWIS, General, Lawyer, Governor, Diplomat, United States Senator,	76

GENERAL INDEX.

	PAGE
CASSINI, COMTE, Russian Ambassador,	105
CECIL, WILLIAM, Prime Minister of England,	77
CHEKE, SIR JOHN, English Statesman,	82
CHICHESTER, LORD, British Official,	90
CLAY, CASSIUS MARCELLUS, Diplomat to Russia under Presidents Lincoln and Grant,	86
CLAY, HENRY, Secretary of United States under John Q. Adams; Five times Speaker of the House; United States Senator,	87
CLINTON, DE WITT, Mayor of New York; Governor of New York,	87
COCKRELL, FRANCIS MARION, United States Senator since 1875,	102
COLFAX, SCHUYLER, Congressman; Speaker of the Thirty-eighth, Thirty-ninth and Fortieth Congresses,	93
COLQUITT, ALFRED HOLT, United States Senator,	91
COX, SAMUEL SULLIVAN, Congressman; Diplomat,	101
CROKER, JOHN WILSON, British Statesman and Author; Secretary to the Admiralty, 1809-1830,	103
CROSSLEY, EDWARD, Member of Parliament,	104
CURRAN, THE RIGHT HONORABLE JOHN PHILPOT, Irish Orator and Statesman,	107
DE SACY, ANTOINE ISAAC S., French Orientalist,	124
DINGLEY, NELSON, JR., Journalist; Congressman since 1881, .	130
DIMSDALE, SIR JOSEPH, Lord Mayor of London, 1902, . . .	121
DOLPH, JOSEPH NORTON, United States Senator,	133
EATON, DORMAN BRIDGMAN, Civil Service Commissioner, .	138
EDGERTON, ALFRED P., Civil Service Commissioner, . . .	139
FAIRFAX, SIR THOMAS, Parliamentary General; Commander-in-Chief Civil Wars,	146
FIELD, EDWARD, M. P. since 1885; late British Admiral, .	155
FISH, HAMILTON, United States Senator, Secretary of State under President Grant, 1869-1877; President Society of Cincinnati,	151
FOOT, SOLOMON, United States Senator, 1851-1866,	152
FOSTER, CHARLES, Secretary of Treasury under President Benjamin Harrison,	154
FOSTER, JOHN WATSON, Secretary of State under President Benjamin Harrison,	154
FOWLER, SIR ROBERT, Member of Parliament,	156
FOX, CHARLES JAMES, English Statesman and Orator, . . .	157
FRANCIS, SIR PHILIP, English Statesman,	157
FRYE, WILLIAM PIERCE, United States Senator,	162
GLADSTONE, WILLIAM EWART, Prime Minister of England; Author,	171

GENERAL INDEX.

	PAGE
GORDON, JOHN BROWN, United States Senator,	178
GRATTAN, HENRY, Irish Orator,	195
HAMILTON, ALEXANDER, Secretary of Treasury under President Washington,	208
HAMPDEN, JOHN, English Statesman,	211
HAWLEY, JOSEPH ROSWELL, United States Senator,	229
HAY, JOHN, Ambassador to Great Britain; Poet,	245
HENRY, PATRICK, Statesman and Orator,	227
HEWITT, ABRAM STEVENS, Ex-Mayor of New York,	228
HILL, BENJAMIN HARVEY, United States Senator,	228
HOAR, GEORGE FRISBIE, United States Senator,	231
HOARE, SAMUEL, Member of Parliament,	232
HOLMAN, WILLIAM STEELE, Thirty Years in Congress,	224
HOUSTON, SAMUEL, United States Senator,	237
HUNTER, SIR WILLIAM, English Statesman,	244
JAY, JOHN, Diplomat under President Grant,	249
KELLEY, WILLIAM DARRAH, Congressman 1860-1890,	264
LAWRENCE, SIR HENRY MONTGOMERY, late Provisional Governor of India,	275
LEE, RICHARD HENRY, Orator, Statesman and Patriot,	279
LONG, JOHN DAVIS, Statesman,	290
LYTTLETON, LORD GEORGE, English Statesman,	300
MCCARTHUR, WILLIAM ALEXANDER, Member of Parliament,	314
MCCARTHY, JUSTIN, Member of Parliament; Author,	303
McKINLEY, WILLIAM, Congressman; Governor of Ohio,	313
MARSH, GEORGE PERKINS, Diplomat and Philologist,	305
MILNES, RICHARD MONCKTON, Lord Houghton, English Statesman and Writer,	319
MORSE, ELIJAH A., Congressman and Manufacturer,	326
MORTON, OLIVER PERRY, "War Governor,"	330
OLDROYD, MARK, Member of Parliament,	343
OXENSTIERN, AXEL, Swedish Ambassador,	347
PEASE, SIR A., Member of Parliament,	356
PEEL, SIR ROBERT, twice Prime Minister of England,	354
PHIPPS, SIR WILLIAM, Early Governor of Massachusetts,	359
PITT, WILLIAM, English Statesman; Orator,	363
RADSTOCK, RIGHT HONORABLE LORD, English Statesman,	372
RAMSAY, SIR HENRY, British Statesman in India,	374
RANDALL, SAMUEL JACKSON, Congressman, 1863-1890; twice Speaker of the House,	373
RANDOLPH, JOHN, Orator and Statesman,	374
RICKETT, J. COMPTON, British Parliamentarian,	383
RIVES, WILLIAM CABELL, Statesman and Diplomat,	380

GENERAL INDEX.

	PAGE
RUSSELL, LORD JOHN, British Statesman,	387
RUSSELL, LORD WILLIAM, English Statesman and Patriot,	387
RUSTON, JOSEPH, Member of Parliament,	391
SEWARD, WILLIAM HENRY, Secretary of State under President Lincoln,	404
SEYMOUR, HORATIO, War Governor of New York,	402
SHERMAN, JOHN, United States Senator since 1861,	409
SIBLEY, HENRY HASTINGS, Congressman; Major-General in Civil War,	411
SIDNEY, SIR PHILIP, English Statesman and Poet,	410
SMITH, SAMUEL, Member of Parliament,	416
SOUTTAR, ROBINSON, Member of British Parliament,	406
SPICER, ALBERT, Member of Parliament,	419
SPRAGUE, WILLIAM, United States Senator, 1863-1875; Governor; Manufacturer,	421
STAMFORD, THE EARL OF, British Statesman,	430
STANLEY, EDWARD GEOFFREY SMITH ("Lord Derby"), Prime Minister of England,	422
STEPHENS, ALEXANDER HAMILTON, Congressman,	429
STEWART, MARK J., Member of Parliament,	430
STOCKTON, RICHARD, Signer of Declaration of Independence,	431
SULLY, DUKE OF, French Statesman,	400
SUMNER, CHARLES, United States Senator,	436
SWIFT, JOHN LINDSAY, Deputy Collector of Customs,	440
TEMPLE, SIR RICHARD, Member of Parliament,	448
TEMPLE, SIR WILLIAM, English Statesman; Diplomat,	449
THOMSON, CHARLES, Secretary of the First Continental Congress,	458
TOCQUEVILLE, ALEXIS CHARLES HENRY CLEREL, French Political Writer,	464
TRITTON, CHARLES E., Member of British Parliament,	452
TRUMBULL, JONATHAN, Colonial Statesman,	467
VANE, SIR HENRY, English Republican Statesman,	471
VANSITTART, NICHOLAS ("Lord Bexley"), Member of Parliament,	474
VOORHEES, DANIEL WOLSEY, United States Senator since 1877,	477
WALKER, JOSEPH H., Congressman,	478
WALSINGHAM, SIR FRANCIS, English Statesman,	481
WELLINGTON, GEORGE L., United States Senator,	526
WHEELER, JOSEPH, Member of Congress; Senior Confederate Cavalry General,	499
WHEELER, WILLIAM ALMON, Congressman; Vice-President of the United States,	499

GENERAL INDEX.

	PAGE
WILSON, HENRY, United States Senator,	509
WILSON, JOHN, Member of Parliament,	503
WINCHILSEA, THE EARL OF,	523
WINDOM, WILLIAM, United States Senator,	516
WINTHROP, JOHN, First Governor of Massachusetts Colony,	516
WINTHROP, ROBERT CHARLES, Statesman and Author,	518
WOTTON, SIR HENRY, English Diplomat and Author,	522
WRIGHT, CARROLL DAVIDSON, Statistician,	523

ADDENDA.

ALBERT, King of Saxony,	14
ALVERSTONE, LORD, Lord Chief Justice of England,	16
BROOKE, JOHN R., Major-General,	51
CRANBORNE, VISCOUNT, Member of Parliament,	74
CAVAN, LORD, British Philanthropist,	75
COLLIS, CHARLES H. T., Brevet Major-General,	84
COOPER, THOMAS SIDNEY, British Landscape and Animal Painter,	88
CRISPI, FRANCESCO, Late Prime Minister of Italy,	96
CECIL, LORD HUGH, Member of Parliament,	109
DAVIS, CUSHMAN KELLOGG, Late United States Senator,	118
DALE, PRINCIPAL, British Educator,	120
HADLEY, ARTHUR TWINING, President of Yale College,	235
HAGGARD, HENRY RIDER, British Novelist	235
HARLAN, JAMES, Late United States Senator,	235
HARLAN, JOHN MARSHALL, Associate Justice, Supreme Court,	235
HUTTON, RICHARD HOLT, Journalist, late editor of <i>The Spectator</i> ,	234
KANE, ELISHA KENT, Arctic Explorer,	269
KERNAHAN, COULSON, British Author and Novelist,	270
KEEN, WILLIAM W., President American Medical Association,	271
LOSSING, JOHN BENSON, Historian,	278
LANSDOWNE, MARQUIS OF, British Foreign Secretary,	298
LOWRY, ROBERT WILLIAM, British Major-General,	300
MAXIM, HUDSON, Inventor of the "Maxim Gun,"	315
MARLBOROUGH, DUKE OF, British General-in-Chief,	318
MARKHAM, EDWIN, Poet and Educator,	323
MONTALEMBERT, CHARLES FORBES DE., French Statesman,	335
NAPIER, SIR CHARLES, British Major-General,	338
NELSON LORD HORATIO, British Hymn Compiler,	176
OSCAR II., King of Norway and Sweden,	345
PITT, WILLIAM, First Earl of Chatham; British Statesman,	366
PEMBERTON, MAX, British Author; Editor of <i>Cassell's Magazine</i> ,	358
REPRESENTATIVE WOMEN AND CHRISTIANITY	529
ROBERTS, LORD, British Field Marshal	379
SALISBURY, MARQUIS OF, Prime Minister of Great Britain,	394
SMITH, CHARLES PIAZZA, Late Astronomer Royal for Scotland,	415
SIMMONS, SIR JOHN LINTORN ARABIN, British Field-Marshal,	437
STEWART, DUGALD., Scottish Metaphysician,	442
TANEY, ROGER BROOKE, Late Chief Justice, Supreme Court,	445
VANCE, ZEBULON BAIRD, United States Senator,	476

ILLUSTRATIONS.

The Holy Scriptures the Center of Attraction,	Frontispiece
Dedicatory Group,	Page 3
The Author,	" 4
The Adoration of the Wise Men,	Following Introduction
My Mother's Bible,	Following page 36
King Edward VII: Men whom Britains delight to	
Honor,	Following page 236
Witnesses for Christ Sacrificed to Lions,	" " 250
Theodore Roosevelt, Twenty-sixth President; Am-	
erica's Third Martyred President,	Following page 312
Thy Statutes have been My Songs,	" " 380
Washington in Prayer at Valley Forge,	" " 476
The Boyhood of Christ; Christ and his Mother,	" " 496
Christ, the First Friend of Woman,	" " 547
Woman's Fidelity to Her Lord,	" 529
Foremost Americans Champion the Divinity of	
Christ; Rear Admirals of the Civil and Ameri-	
can Spanish Wars,	Following page 528

PORTRAITS IN GROUPS.

Following page 4: **Crowned Heads of Three Great Kingdoms:**

Nicholas II., Czar of Russia.
 Victoria, Late Queen of Great Britain.
 William II., King of Prussia and Em-
 peror of Germany.

Following page 16: **Representative Men:**

Blaine, James G.
 Gordon, Major-General.
 Logan, John A.
 Lowell, James Russell.
 Phillips, Wendell.
 Shaftesbury, Lord.
 Stanley, Henry M.

GENERAL INDEX.

Following page 26: **Britons of World-Wide Fame :**

Blackie, John Stuart.
Bright, John.
Coleridge, Lord.
Froude, James Anthony.
Livingston, David.
Wilberforce, William.

Following page 58: **Popular American Journalists :**

Curtis, George William.
Dana, Charles Anderson.
Grady, Henry W.
Kohlsaat, Herman H.
Reid, Whitelaw.
Shepard, Elliott F.
Watterson, Henry.

Following page 76: **Eminent European Characters :**

Andersen, Hans Christian.
Dante, Alighieri.
De Quincey, Thomas.
Fielding, Henry.
Gounod, Charles Francois.
Liszt, Franz.
Spinoza, Benedict.

Following page 96: **Presidents of Universities :**

Angell, James B.
Harper, William R.
Northrop, Cyrus.
Rogers, Henry W.
Schurman, Jacob B.
Swain, Joseph.

Following page 114. **German Household Names :**

Bach, Johann Sebastian.
Goethe, Johann Wolfgang.
Haydn, Franz Joseph.
Humboldt, Frederick H. A.
Klopstock, Frederick Gottlieb.
Schiller, Johann Christoph F.

GENERAL INDEX.

Following page 132: **Honorable Men of Our Time:**

Austin, Alfred.
Edgerton, Alfred P.
Field, Cyrus West.
Holland, Josiah Gilbert.
Lytton, Sir Edward Bulwer.
Choate, Joseph H.
Sherman, John.

Following page 150: **Distinguished Britons of Today:**

Arnold, Matthew.
Balfour, Arthur J.
Halsbury, Lord.
Muir, Sir William.
Muller, Frederic Max.
Northbrook, Lord.
Williams, M. Monier.

Following page 166: **Public and Professional Men:**

Agnew, David Hayes.
Brewer, David J.
Depew, Chauncey M.
Evarts, William H.
Morse, Elijah A.
Randall, Samuel J.
Thiers, Louis Adolphe.

Following page 182: **Famous British Poets:**

Burns, Robert.
Chaucer, Geoffrey.
Cowper, William.
Lamb, Charles.
Pope, Alexander.

Following page 198: **Soldiers in the Civil War:**

Howard, Major-General.
Longstreet, Major-General.
Merritt, Major-General.
Pleasanton, Major-General.
Schofield, Major-General.
Sickles, Major-General.
Wilson, Colonel.

GENERAL INDEX.

Following page 214 : **Leading Scientists of Great Britain :**

Bennett, Sir Risdon.
Brewster, Sir David.
Clark, Sir Andrew.
Davy, Sir Humphrey.
Romanes, George John.
Simpson, Sir James Young.
Wilson, Sir George.

Following page 224 : **American Favorites :**

Aldrich, Thomas Bailey.
Agassiz, Jean Louis.
Motley, John Lathrop.
Prescott, William Hickling.
Sumner, Charles.
Wallace, Lew.

Following page 266 :

Giving Thanks after Cervera's Defeat.
Lord Nelson in Prayer at Trafalgar.

Following page 282 : **Nineteenth Century Military Leaders :**

Bismarck, Prince.
Bonaparte, Napoleon.
Grant, Ulysses S.
Lee, Robert E.
Moltke, Count von.
Wellington, Duke of.
Wolseley, Lord.

GENERAL INDEX.

Following page 296 : **Prominent United States Senators**

Anthony, Henry B.
Cockrell, Francis M.
Foraker, Joseph B.
Frye, William P.
Gordon, John B.
Hawley, Joseph R.
Hoar, George F.
Palmer, Thomas W.
Thurston, John M.
Wilson, Henry.

Following page 330 : **Presidents and Professors of Colleges :**

Carter, Franklin.
Gates, Merrill E.
Jordan, S.
LeConte, Joseph.
Olney, Edward.
Swift, Lewis.

Following page 346 : **Well-Known Governors of States :**

Beaver, James A.
Flower, Roswell P.
Francis, David R.
Fuller, Levi K.
Gray, Isaac P.
Jackson, Frank D.
Northen, William J.
Rusk, Jeremiah M.

Following page 346 : **Twentieth Century Governors.**

Following page 360 : **Typical Magazine Editors :**

Alden, Henry M.
Bok, Edward W.
Gilder, Richard W.
Stead, William T.
Walker, John B.
Warner, Charles W.

Following page 360 : **Illustrious Presidents of Universities :**

Fetterolf, A. H.
Hadley, Arthur T.
Venable, Francis P.
Webb, Alexander S.
Wheeler, Benjamin I.

GENERAL INDEX.

Following page 400: **Chief Justices, United States Supreme Court :**

Chase, Salmon P.
Ellsworth, Oliver.
Jay, John.
Marshall, John.
Taney, Roger B.
Waite, Morris R.

Following page 418: **Federal Major-Generals and Naval Officers :**

Belknap, George F.
Dix, John A.
Farragut, David G.
McClellan, George B.
Mahan, Alfred T.
Porter, David D.
Scott, Winfield.
Sherman, William T.
Thomas, George H.

Following page 436: **University Presidents :**

Draper, Andrew S.
Gilman, Daniel C.
Jesse, Richard H.
Johnston, William P.
Low, Seth.
MacLean, George E.
Snow, Francis H.

Following page 454: **Celebrities of the United States :**

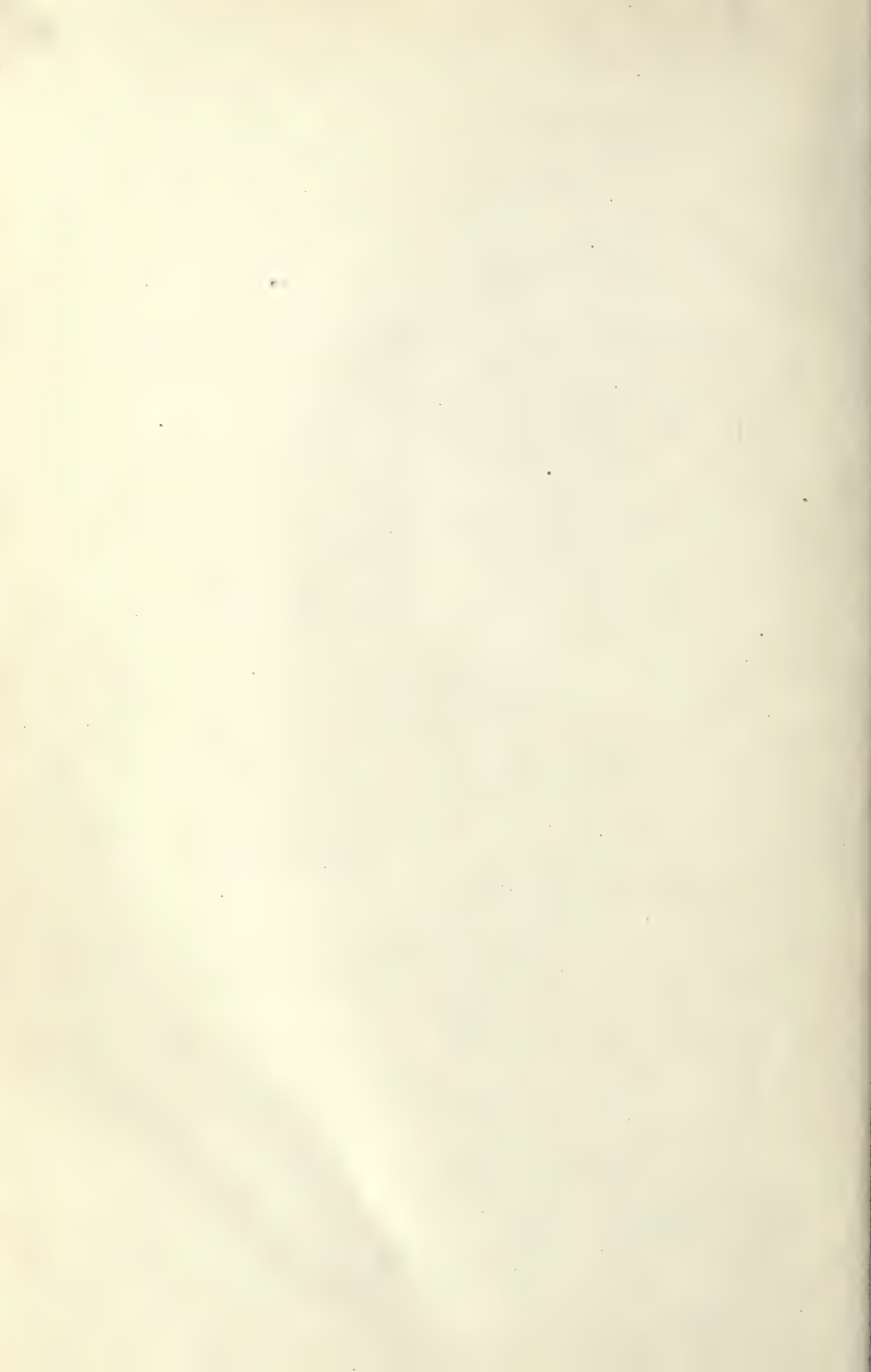
Clarkson, Thaddeus S.
Dingley, Nelson.
Foster, John W.
Hay, John.
Long, John D.
Walker, Joseph H.
Wheeler, Joseph.
Woodford, Stewart L.

Following page 488: **Heroes of the Spanish American War:**

Dewey, George.
Philip, J. W.
Roosevelt, Theodore.
Schley, W. S.
The United States a Christian Nation.

Following page 574: **Types of Historic Royalty.**





UNIVERSITY OF CALIFORNIA LIBRARY
BERKELEY

THIS BOOK IS DUE ON THE LAST DATE
STAMPED BELOW

Books not returned on time are subject to a fine of
50c per volume after the third day overdue, increasing
to \$1.00 per volume after the sixth day. Books not in
demand may be renewed if application is made before
expiration of loan period.

SEP 18 1920

JUL 29 1926

DEC 22 1928

DEC 22 1928

JUN 6 1944

6 Jan '53 CRN

JAN 23 1953 LU

50m-7,'16

YD 25943

7

BR

50

N 64

114335

